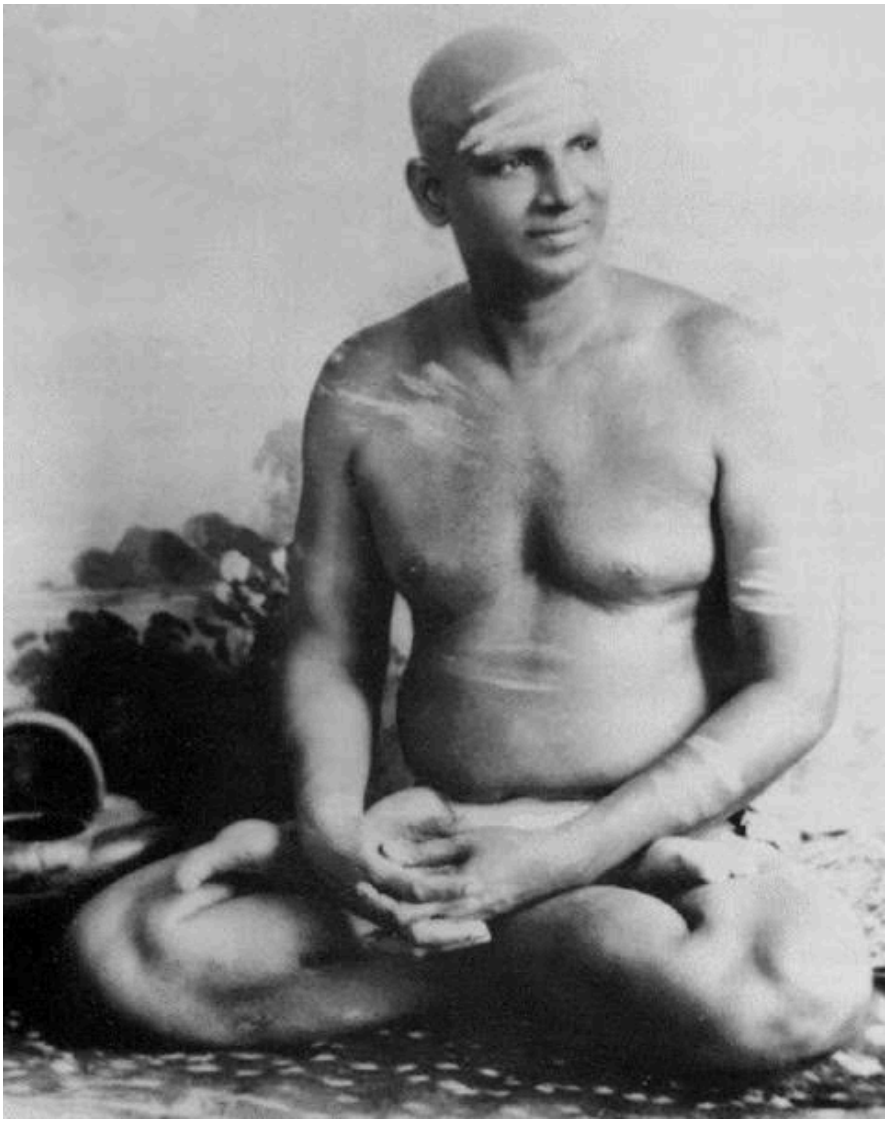

GLORY OF LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

PART - II

SWAMI NIRLIPTANANDA

GLORY OF
LORD JAGANNATHA

श्री पु रुषो त्त(जगन्ना)थ क्षेत्र म हा त्म्यम

[GLORY OF THESACREDABODEOFSRIPURUSHOTTAMA(JAGANNATHA)]

PART-II

(From Sri SkandaMahapurana)

Translated

By

Swami Nirliptananda

Published by

THE DIVINE LIFE SOCIETY

P.O. SHIVANANDANAGAR-249 192

Tehri-Garhwal, Uttarakhand, Himalayas, India
www.sivanandaonline.org, www.dlshq.org

First Edition : 2019

(1,000 Copies)

The Divine Life Trust Society

ISBN 81-7052-257-9

EN 02

Price: 410/-

Published by Swami Padmanabhananda for The Divine Life Society, Shivanandanagar, and printed by him at the Yoga Vedanta Forest Academy Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

For online orders and Catalogue visit: disbooks.org

Vol-II

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Appendix

"Dasavatara Stotram" of Sri Jayadeva

ॐ

INVOCATIONS

I

नम ऽस्त्वनन्ता य सहास्रम!ता"य सहास्रपु दा क्षिक्षेक्षि%रो रुबा हाव ।

सहास्रन म्रे पु रुषो य % श्वता सहास्रको टि-यग धा टिरोणे नम0 ।।

"Salutations be to the Infinite, to the One with thousand forms, to the One with thousand feet, eyes, heads, thighs, arms; salutations to the One with thousand names, the Eternal Being, the Supporter of thousand crores of Ages."

Prayer of the gods to Lord Jagannatha,

“Purushottama (Jagannatha) Kshetra-

Mahatmyam', Chapter 24/20.

II

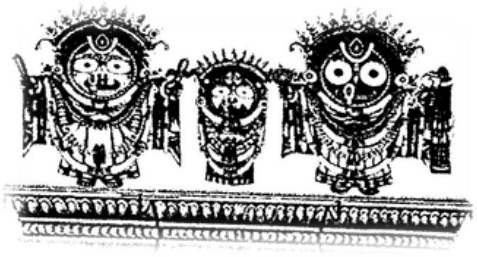
न ला द्रौ3 %ख4मध्य %तादालाकोमला रोत्रसिंसहा सनस्थम ।

सव "ला4को रे4यत्तांघनरुक्षि;रो4 स4यता 4; ग्रज णे ।

भद्रौ य व मपु श्व >रोथ;रोणेयता 4ब्रह्मरुद्रौन् द्रौवन्द्यम ।

व दा न 4 स रोम % 4स्वजनपुटिरोवताB4ब्रह्मदा रु4 स्मरो क्षिम ॥

"I keep remembering Brahman in Wooden Form who is seated on the pearl-throne on the hundred-petalled lotus in the Centre of the Conch on the Blue Mountain, adorned with all the ornaments, looking charming like the new cloud, together with the Elder Brother Lord Balabhadra, on the left side of Goddess Subhadra, is having the Discus, is adored by Lord Brahma, Lord Siva and Lord Indra, who is the Truth of the Vedas, and is surrounded by His own devotees.”



PRAYER OF SWAMI SIVANANDAJI MAHARAJ

PRAYER TO LORD JAGANNATH

O Lord who dwell in Puri,
Who wert dear to Jayadev
The author of the Gita Govinda,
Who dwell in one of the four Dhamas,
Silent adorations unto Thee!
Thou art the glorious Vishnu;
Thou art the sole refuge of mortals;
Thou residest in the hearts of all beings;
Thy grace is invincible;
Thou art the meaning of the Vedas;
Thou art all in all.
Thy name has saved me;
I have obtained Thy grace;
I have cut off my bonds.
Hail Jagannath ! Hail Grace!
Om Namah Kesavaya !

-Swami Sivananda

ॐ

PUBLISHERS' NOTE

महा म्म धास् ता रो कोनकोरुक्षि;रो न लाक्षि%खरो

वसन्प्रा स दा न्ता0 सहाजबालाभद्रौणे बाक्षिलान ।

स भद्रौ मध्यस्थ0 सकोलास रोस व वसरोदा

जगन्ना थ0 स्व म नयनपुथग म भवता म ।।

"May the Lord Jagannatha, dwelling inside the Temple on the Blue Mountain on the charming golden shore of the Great Sea, together with the Mighty Brother Lord Balabhadra, with Sister Goddess Subhadra present in the middle, giving opportunity to all the gods for doing service to Him, come within the range of my eyes!"

-Jagannathashtakam of Sri Adi Sankaracharya

Lord Jagannatha who is present in Puri of Orissa State on the coast of the Sea (Bay of Bengal) is very well known all over the world because of the Annual Gundicha Car Festival held at Puri, where all the three Deities Lord Jagannath, Lord Balabhadra and Goddess Subhadra, on three Chariots go on a Grand Festive Procession along the Grand Road. Lakhs of people from all parts of the world assemble there to witness the Car Festival and to have a rare unique view of the Lord, as it has been stated in the scripture that by seeing the Adorable Lord Vamana (Jagannatha) present on the chariot there is no rebirth :

रोथ ता व मन 4दाष्Bट्व पु नजन्"म न क्षिवद्यता ।

Lord Vishnu has directly manifested as LordJagannatha in Puri, and is physically present there. Because of the physical Divine Presence of the Lord, Puri is taken as one of the four most important Abodes (Dhamas) of the Supreme Being in India, the others being Badrinath, Dwaraka and Rameshwar.

The uniqueness of Lord Jagannatha is that He is in Wooden Form which is very much unlike any other Form of Lord Vishnu and is not found anywhere else. Since He is the Supreme Being, God Himself, the Ultimate Reality, Brahman Himself, He is called Darubrahma or Brahman in Wooden Form. There is mention of Lord Jagannatha, the Supreme Being

in Wooden Form on the coast of the Sea, also in the Rig Veda (Mandala 10, 155/3), which shows that Lord Jagannatha is there from the Vedic times, and has been accepted by the Veda as the Supreme Being Himself. The Veda also gives the advice to take refuge in Him in order to go beyond the worldly existence with His help.

The Purushottama (Jagannatha) Kshetra Mahatmyam which is a part of Skanda Mahapurana of Sage Vyasa gives a detailed and authentic account of Lord Jagannatha, indicating why and how Lord Vishnu manifested as Lord Jagannatha there in Wooden Form, and also the related facts, about the Sacred Place Purushottama (Puri), the different Festivals connected with the Lord, etc. The Glories of Lord Jagannatha have been described very clearly in this Purana. The Lord removes all the sins and is the only means for crossing the ocean of worldly existence (Ch.4/78-82). He destroys all sorrow and gives incessant Bliss (28/40). He grants all the four principal objectives of human life, or "Chaturvarga" or "Purusharthachatushtaya", including Liberation (;ता वग""प्रादा दाव I, 23/67).

Even by just seeing the Lord, He bestows direct Liberation itself (दा%"नम क्षित्तंक्षि;ता स क्षे ता 1/3). The Lord blesses the devotee with material well-being as also Spiritual Blessedness. In this way the devotee gets everything that he needs or wants from the Lord. Thus it is an important scripture of great value which will be immensely helpful for all devotees or spiritual seekers.

We are happy to publish "GLORY OF LORD JAGANNATHA" which is an English translation of "Sri Purushottama (Jagannatha) Kshetra Mahatmyam", by Sri Swami Nirliptanandaji. It is our hope that spiritual seekers and devotees of the Lord will take full advantage of the Scripture, be amply benefited by it and be blessed.

Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj himself had great devotion for Lord Jagannatha. His "Prayer to Lord Jagannath" has also been included in the Book for the benefit of the devotees.

May the blessings of the Almighty Lord Jagannatha be upon all !

-THE DIVINE LIFE SOCIETY

Key to Pronunciation of Sanskrit Words

used in the Translation

a	-a, as in 'all'
a	a, as in 'father'
i	i, as in 'sit'
I	ee, as in 'deep'
u	u, as in 'bull'
u	oo, as in 'boon'
r	r, as 'ru' in French, midway beween ri and roo
o	o, as in 'boat'
c	ch, as in 'chair'
ch	chh, as in 'beachhead'
t	t, as French 't'
t	t, as in 'talk'
d	th, as in 'mother'
ḍ	d, as in 'divine'
n	n, as in 'band'
n	n, as in 'inch', 'injure'
n	n, as in 'sing', 'sink'
m	m, as in 'him'
s	s, as in 'Sun
s	s (palatal) as in 'sure'
s	sh, as in 'shape'
g	g, as in 'god'

Other letters are as per normal English pronunciation

GLORY OF
LORD JAGANNATHA
PART-II

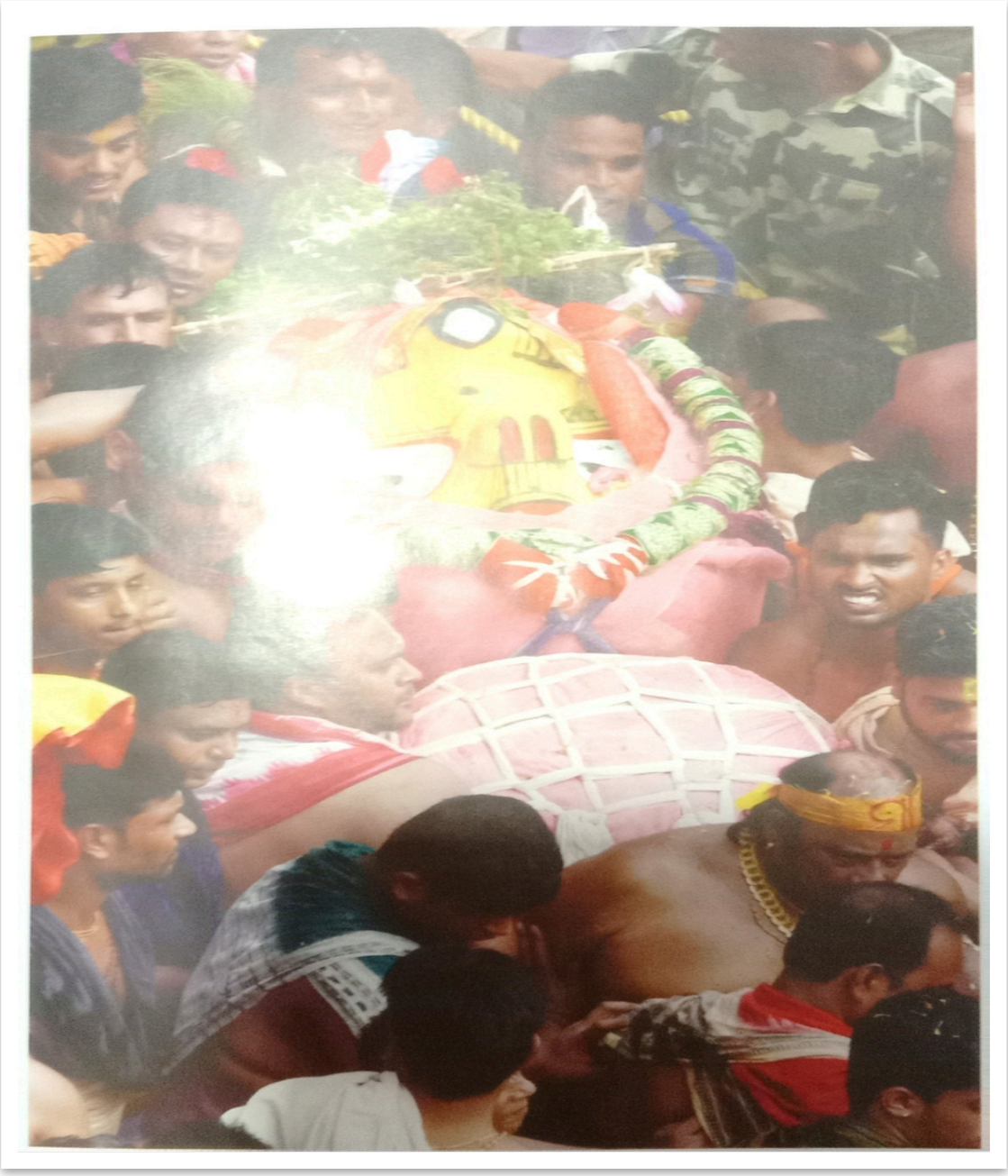
Lord Jagannatha, Lord Balabhadra and Goddess Subhadra at the “Snana Mandapa” (Pavilion for Bath) on Snana Purnima day (full moon day of Jyestha month) for the Jyestha Bath (Ch.31).

Lord Janannatha being bathed durng “Jyestha Bath” (Ch.31)

Sri Gajapati (King of Puri) performing Seva (holy service) to Lord Jagannatha during Jyestha Bath after the Holy Bath (Ch.31)

“Pahandi” of Lord Balabhadra (Proceeding to His Chariot)

For the Great Car Festival (Ratha Yatra): Ch.33.45



“Pahandi” Of Goddess Subhadra (Proceeding To Her Chariot) For The Great Car Festival: Ch.33/45.

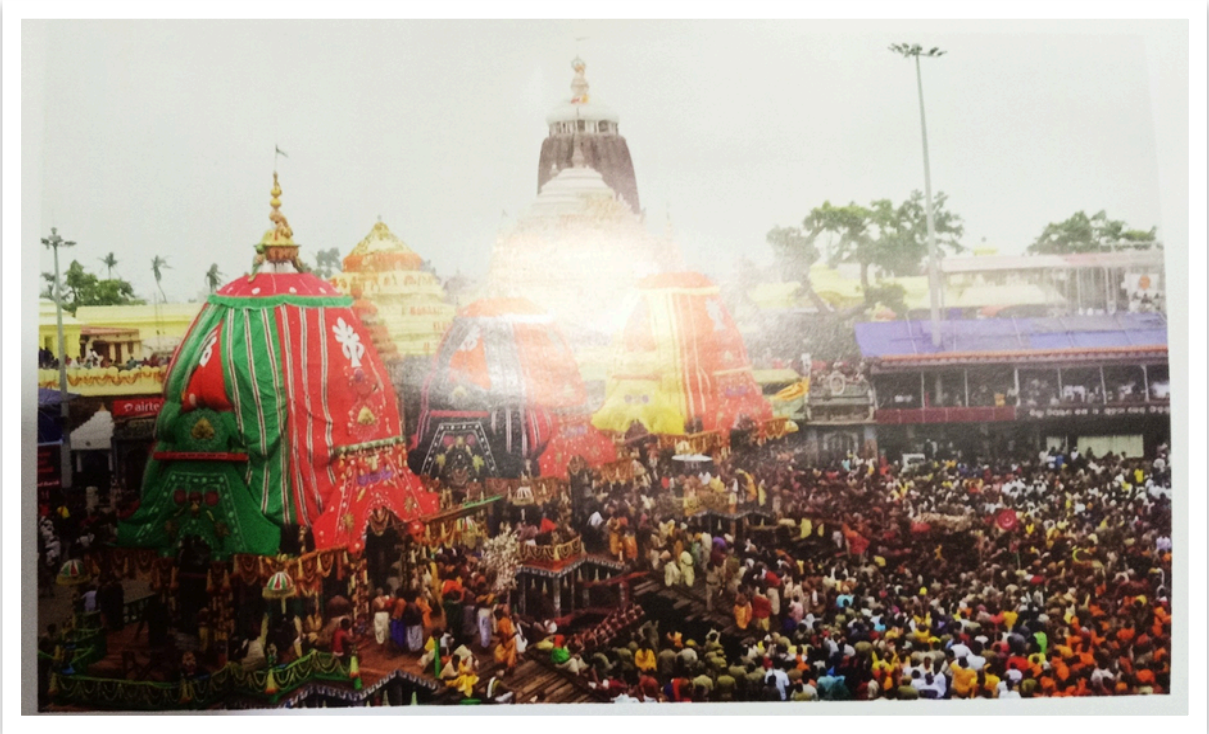
“Pahandi” Of Discus Sudarsana (The Post, Proceeding To The Chariot Of Lord Jagannatha) For The Great Car Festival: Ch.33.

“Pahandi Vije” Of Lord Jagannatha (Triumphantly Proceeding To His Nandighosa Chariot) For The Great Car Festival: Ch.33/45.

“Suna Vesa” (Golden Ornamentation) Of Lord Jagnnatha On His Chariot: Ch.33.

“Suna Vesa” (Golden Ornamentation) Of Lord Balabhadra On His Chariot: Ch.33.

“Suna Vesa” (Golden Ornamentation) Of Goddess Subhadra On Her Chariot: Ch.33.



The Three Chariots Standing With The Respective Deities In Front Of The Temple, Just Before Commencement Of The Ratha Yatra (Festive Procession In Chariot): Ch.33.

Lord Jagannatha In His Nandighosa Chariot Before Commencement Of Ratha Yatra (Festive Procession In Chariot): Ch.33.

“Chhera Pahanra” Seva (Devout Service Of “Sprinkling Holy Water” And “Sweeping” With A Golden Broom) On The Three Chariots With The Deities Present, Being Performed By Gajapati Maharaja (King Of Puri) Before Commencement Of The Festive Procession (Ch.33.).

The Three Chariots With The Deities Proceeding On The Grand Road During The Car Festival (Ratha Yatra): Ch.33.

The Gundicha Temple (Ch.34).

The Mahaprasada (Sacred Food Offered To The Lord): Ch.37,38.

Chapter-27

सप्तसिंव% ऽध्य य0

Twenty-seventh Chapter

The Deities are Installed

॥ जक्षिH मक्षिनरुव ; ॥

अथ न्ताटिरोक्षे क्षिन्ना0 श्रीणे रोत्रको श्वनक्षिनर्मिमता ।

स्रस्ता4 दासपु4 ठे पुद्मय न र्मिवम नग ।। १॥

स क्षिक्षेक्षितास्पुBश्वमानाक्षिवधा ता रोवरो हाणे ।

;ता व्यार्य" मता पु नस पु नश्रीक्षि णेसय4 ता ।।२।।

Jaimini said: Thenfrom the sky a ladder madeof gems and gold was joined to the foot-rest of Lord Brahma. It was connected with the celestial chariot and its base was verily touching the earth for Lord Brahma's alighting. It was having a flight of steps which were thick and four Vyayamas' wide. [1-2]

रोथप्रा स दाय मध्"य %क्र; पु इव %4 म न ।

आक्षिवबाभ"!व सहास स द्भुभ ता4व क्षिक्षेता जन0H ।।३।।

It appeared suddenlybetween thechariot andthe temple, radiant like the rainbow, and wasseenbythe peopleas a wonder. [3]

ताता गन्धावरो" जस्Hता रोत्रव त्रकोरोHर्मिXज 0 ।

एषो पुन्थ 0 प्राभ ह्ये क्षिहा ; त्य दाक्षि %ताम ग"कोH0 ॥४॥

Vyayama is the measureofthetwoextendedarms.

दाव स"स न रोदास्य कोरोस्रहाद्स्ता"को0 ।

स पु नHरोवता णे\ऽथ पु न नश्चक्षे षो जगता ॥५॥

Then, O Sages, the path was shown by the Kings ofGandharvas holding the pearl-staff in hands, saying, “This is the way, O Lord, pray, be gracious to come !”

With His hands given to the hands of Durvasa and Narada for support, He then alighted by the steps, purifying the world by a look with His eyes. [4-5]

स्मयम न रोथ न्दाष्Bट्व प्रा स दा 4समला4कोBताम ।

दिदागन्ताव्र्या क्षिपुन` % ला 4रोत्रस्ताम्भ पु% क्षिभता म ॥६॥

%क्रस्य प्यद्भुभ ताकोरो` सव"सम्भ रोसम्भBता म ।७.१।

He smiled after seeing the chariots, the temple which waswell decorated, the hall which extended to the horizon and was looking beautiful with the gem-pillars, and the collection of all the required articles which would cause wonder even for LordIndra. [6-7.1]

अव तारोक्षिXम न त्स दाव ब्रह्मर्मिषोरो जक्षिभ0 ।।७.२।।

दिकोरो -दात्त अक्षिलाक्षिभ0 स्ता!यम न0 समन्ताता0 ।८.१।

He alighted from the celestialchariot, being extolledon all sides by gods, Brahmic Sages and Kings with their joined palms held near their crowns. [7.2-8.1]

को- क्षे णे न गBल्ला क्षिता य 4दिदा% 4स क्षिपुता महा0 ।। ८.२।।

तात्र अला न 4सम4दा 0" को -य0 क्षि%रोस धाताB 0 ।९.१।

In whichever directionLord Brahmawas showeringHisgrace through the glance, there was thronging of crores of joined palms placed on the head there. [8.2-9.1]

पु दा ब्जप्राणेता4दाष्Bट्व इन्द्रौद्य म्ने 4प्राज पुक्षिता0 ।। ९.२।।

उव ; प्राश्रीयक्षिगरो क्षिस्मताक्षिभन्ना ष्ठसम्पु -0 ।

अङ्गल्य क्षिनर्दिदा%न्दाव क्षिन्पुतान्ब्रह्मर्मिषोता पुस न ।।१०।।

क्षिसद्धक्षिवद्य धारो न्यक्षेगन्धाव प्"सरोसस्ताथ ।

एकोत्र क्षिमक्षिलाता न्सव न्"यग पुन्म दाक्षिनभ"रो न ।।११।।

Seeing Indradyumnaprostrated himself at His lotus-like Feet, Lord Brahma spoke with affectionate words, with His lips separated by smile, and by the finger showing the gods, the Manes, the Brahmic Sages, Ascetics, Siddhas, Vidyadharas, Yaksas2, Gandharvas, and the celestial nymphs who had all assembled together at the same time and were full of delight: [9.2-11]

पुश्यन् द्रौद्य म्ने भ ग्य4 ता सव"ला कोव% कोरोम ।

त्वदाथ"मक्को सव >म 4पु रोस्कोBत्य सङ्गता 0 ।।१२।।

“See, Indradyumna, your goodfortune,which hasbrought all the worlds under its spell! At a time all have assembled for your sake, placing Me in front”. [12]

इत्यक् त्व प्राययं 3 % घ्रं 4न रो यणेरोथ 4ताता0 ।

प्राक्षिणेपुत्य जगन्ना थ 4क्षित्र0 पुरो त्य क्षिपुता महा0 ।।१३।।

आनन्दाक्षिसन्धास म4ग्ना0 सरो म श्चवपु0 स्वयम ।

स्वम त्म न4न न व थ प्रात्यक्षे स्वरोगद्रदाम ।।१४।।

So saying, He quickly proceeded from there to the chariot of Lord Narayana. Prostrating Himself before Lord Jagannatha and going round three times, Lord Brahma Himself was immersed in an ocean of bliss, His body having bristling hair due to delight. He then prayed

2.Semi-divine beings who are attendants of Kubera, the god of wealth, etc.

to His own Self visible before the eyes,with anoverwhelmed voice. [13-14]

॥ ब्रह्म व ; ।।

नमस्ता भ्य 4नम मह्ये4ता भ्य 4मह्ये 4नम नम0 ।

अहा 4त्व 4त्वमहा 4सव wजगदाता च्चरो ;रोम ।।१५।।

Lord Brahma prayed: “O Lord, salutations to Thee, salutations to Myself; and salutations again and again to Thee and to Myself. I am verily Thyself, and Thou art Myself and all this world with the moving and the non- asribbie moving things. [15]

महादा दिदा जगत्सव wम य क्षिवलाक्षिसता 4ताव ।

अध्यस्ता4त्वक्षिय क्षिवश्च त्मस्4त्वयHव पुटिरोणे क्षिमताम ।।१६।।

All the world beginningwith Mahat is the sportof Thy Illusory Power; it is superimposed upon Thee, O Self of the universe, and has been evolved by Thee alone. [16]

यदाता दाक्षिखला भ स 4तात्त्वदाज्ञा नसभ4वम ।

ज्ञा ता त्वक्षिय क्षिवला यता रोज्जु सपु दि"दाबा धावता ।।१७।।

All this whatsoever that appears is produced because of ignorance about Thee, and it disappears when Thou art known, like the knowledge of the rope being the cause of disappearance of the illusion of the snake, etc. [17]

अक्षिनव"क्तंर्व्यामव दा4सत्त्व त्सत्त्वक्षिवव कोता0 ।

अक्षिXता यजगद्धा सस्वप्राको %नम ऽस्ता ता ।।१८।।

This world indeed cannot be explained as distinct from the Reality when discrimination is done about the Reality; O Lord who art without a second, O Lord who appearest as the world, O Self-effulgent one, salutations be unto Thee. [18]

क्षिवषोय नन्दामक्षिखला4 सहाज नन्दारूक्षिपुणे0 ।

अ4%न्ताव पुज वक्षिन्ताय न ज वक्षिन्ताजन्ताव0 ।।१९।।

All the pleasure of the sense objects is only a part of Thee whose form is bliss by very nature, on which the living beings subsist and by which they live. [19]

क्षिनष्प्रापुश्चक्षिनरो को रोक्षिनर्मिवको रोक्षिनरो श्रीय ।

स्थ!लासक्ष्!म णे मक्षिहामन्स्थ3ल्यस3क्ष्म्यक्षिववर्मिजता ।।२०।।

ग णे ता ताग णे धा रोक्षित्रग णे त्मन्नाम ऽस्ता ता ।।२१।।

O Lord who art free from the phenomenal world, O Formless one, O Lord who art without any modification, O Lord without any (extraneous) support, O Lord who art gross as well as subtle, small as also big, O Lord free from grossness and subtlety, O Lord who art beyond the qualities, O Support of the qualities, O Lord whose form are the three qualities! Salutations be unto Thee. [20-21]

त्वन्म यय म क्षिहाता ऽहा4सक्षिBष्टम त्रपुरो यणे0 ।

अद्य क्षिपुनलाभ %म"अन्ताय क्षि"मन्नाम ऽस्ता ता ।। २२।।

Being deluded by Thy Illusion I am wholly occupied with Creation alone, and do not get comfort even now; salutations be to Thee, O Inner - Controller ! [22]

त्वन्ना क्षिभपुङ्कोज ज्जु ता क्षिनत्य4 तात्रHव सस्4 ता वन ।

न क्षिताक्रक्षिमता म % ऽक्षिस्म म य 4ता को ऽन्य ईश्वरो0 ।।२३।।

Born from the lotusof Thy navel and there itself ever praying, I am not able to cross Thy Illusion; who else will be able todo so ? [23]

अहा 4यथ 4डमध्यऽ क्षिस्मन्नक्षि;ता0 सक्षिBष्टकोमक्षि"णे ।

ताथ न ला मकोक्षिलाता ब्रह्म ण्ड ब्रह्मको -य0 ।।२४।।

स धा"क्षित्रको टि-सख्4य न 4क्षिवटिरोश्च न मक्षिपु प्राभ ।

नHको ऽक्षिपु तात्त्वता वक्षि त्त यथ हा 4त्वत्पु रो0 क्षिस्थता0 ।।२५।।

In the same manner as I have been createdwithin this Universal Egg for the work of Creation, likewise, in the universe crores of Brahmas have been created, who are tied to the hairs of Thy Body. Even from amongst the Brahmas numbering three and half crores, O Lord, not even one knows Thee in truth, just as I, though stationed in front of Thee, do not. [24-25]

नम रोक्षि;न्त्यमक्षिहास्रे ता क्षि;द्रौपु! य नम नम0 ।

नम दाव क्षिधादाव य दाव दाव य ता नम0 ।।२६।।

Salutations to Thee whose majesty is unthinkable;salutations again and again to Thee who hast the Form of pure Consciousness. Salutations to Thee who art the Presiding Deity of the gods; salutations to Thee who art the Lord of gods. [26]

दिदार्व्या दिदार्व्यास्वरूपु य दिदार्व्यारूपु य ता नम0 ।

जरो मत्Bयक्षि वहा न य पुत्Bयारूनम0 ।।२७।।

Salutations to Theewhoseformsare both thedivine and the undivine, and who hast the beautiful Form. Salutations to Thee who art completely free from old age anddeath,and whose form is Death. [27]

ज्वलादाक्षिग्नास्वरूपु य मत्Bय रोक्षिपु ; मत्Bयव ।

प्रापुन्नामत्Bय न % य सहाज नन्दारूक्षिपुणे ।

भक्षित्तंक्षिप्राय य जगता 4म त्र क्षिपुत्र नम नम0 ।।२८।।

Salutations again and againto Thee whose form islike the blazing fire, and who art Death even of death, who destroyest death in the case of one who has taken refuge in Thee, who hast the Form which is Bliss by very

nature, to whom devotion is dear, and who art the Father and Mother of the worlds. [28]

प्राणेता र्मिताक्षिवन % य क्षिनत्य द्य क्षिगन्नाम ऽस्ता ता ।

नम नमस्ता दा न न 4कोBपु सहाजक्षिसन्धाव ।।२९।।

Salutations be to Thee, O Lord who art ever zealously active for the destruction of the sorrow of one who has bowed to Thee. Salutations again and again to Thee who art the Natural Ocean of compassion for the distressed ones. [29]

पुरो यपुरोरूपु यपुरो4पु रो य ता नम0 ।

अपु रोपु रोभ!ता यब्रह्मरूपु य ता नम0 ॥३०॥

Salutations to Thee who art the Supreme, whose Form is the highest, and who art the Shore of final beatitude. Salutations to Thee who hast become the Carrier to take across the boundless ocean of worldly existence and who art the Form of Brahman. [30]

पुरोम थस्"वरूपु य नमस्ता पुरोहाता व ।

पुरो4पुरो पुटिरोर्व्या म्पुरोतात्त्वपुरो य ता ।।३१।।

प्राणेता र्मिताक्षिवन % यनम0 स्व त्मकोHभ नृव । ३२१।

Salutations to Thee who art the embodiment of the Supreme Truth, who art the Supreme Cause. Salutations to Thee who ever abidest in the Supreme Principle which fully pervades everywhere by uninterrupted continuation, who art the destroyer of the sorrow of those who bow to Thee, and who art the sole Sun of Thy own Self. [31-32.1]

पु रो यत्प्रा र्मिथता4स्व क्षिमन्सक्षिBष्टभ रो वता रोणे ।।३२.२।।

तात्को रुष्वजगन्ना थसहाज नन्दारूपुभ को ।३३.१।

O Lord Jagannatha who hast the Form of Bliss by very nature! Pray, fulfil what I had formerly prayed for, O Master, for removing my burden of Creation. [32.2-33.1]

त्वक्षियप्रासन्ना किंकोन थदाला भ"4मक्षिय क्षिवद्यता ।। ३३.२।।

त्वयHव हा 4पुBथग्ला ला भदा क्षिद्धान्ना0 कोBपु 4बाधा । ३४.१ ।

Lord, if Thou art pleased, what is there difficult for me to obtain ? O Ocean of mercy! By Thee alone I have been made distinct, separated on account of difference required for Thy sport. [33.2-34.1]

अज्ञा नक्षिताक्षिमरोच्छन्ना जगत्को रो गBहा न्तारो ।। ३४२।।

भ्रा म्यन्नाX रोम प्रो क्षितात्व मताB मक्षि क्तंहाता व ।।३५।।

Roaming inside the prison-house of the world which is covered by the darkness of ignorance, one finds no way other than Thee for the purpose of Liberation. [34.2-35]

नम नमस्ता जगदाको वन्द्य सरो सरो भ्यर्मि;तापु दापुद्म ।

नम नमस्ता पुहारोHको;4द्रौनम नम0%मस"बा ।धाश्रध्द्रौ4

Salutations again and again to Thee, O Lord who art the only one fit to be adored in the world, O Lord, with lotus-like Feet which are worshipped by both the gods and the demons. Salutations again and again, O Lord who art the sole Moon for removing the afflictions; salutations again and again, O Lord who art full of bliss and perfect knowledge. [36]

नम नम0 कोल्पुकोदारो! भ!ता दाष् प्रा प्यको मप्रादा कोल्पुवBक्षे ।

दा न %रोण्यप्राणेताHकोदा0 खसङ्ग द्भुधाताB3क्षिनत्यसबा द्धपुक्षे||३७||

Salutations, again and again, O Lord who art far beyond any settled rule, O Lord who fulfillest even the desires which are difficult to attain, O Lord who art like the Kalpa tree, O Lord whose shoulders are ever fully prepared to save the destitute, the protectionless and those who have totally submitted. [37]

प्रास दाजगता 4न थमग्ना न 4दा0 खस गरो ।

को- क्षेला ला पु ता न त्र यस्वकोरुणे कोरो।। ३८।।

Be gracious, O Lord of the worlds, and save those who are sunk in the ocean of sorrow, by casting a glance out of sport, O Lord who art the Mine of compassion". [38]

स्ता त्वत् थ4 श्री जगन्ना थ4 व दा थ0 स क्षिपुता महा0 ।

जग म स टिरोणे 4द्रौष्ट मवता णे wधारो धारोम ।।३९।।

Thus extolling the Blessed Lord Jagannatha with words containing the truths of the Vedas, Lord Brahma proceeded to see Lord Balabhadra, the Support of the earth who had incarnated Himself. [39]

प्राणेम्य पुरोय भक्त्य ता ष्ट व बाक्षिलान 4मदा ।

नभ0क्षि%रोस्ता दाव % आपुस्ता क्षिवग्रहा0 प्राभ ॥। ४०।।

Bowing with supreme devotion He prayed to Lord Balabhadra with joy. He said: “O Lord of gods ! Sky is Thy head, and water is Thy body, O Lord. [40]

पु दा3 क्षिक्षेक्षितामख " 4वक्षि न0श्वक्षिसता क्षिन सम रोणे0 ।

मनस्ता ह्वे षोधा न थश्चक्षे षो ता दिदाव कोरो0 ।।४१।।

बा हाव0 कोको भ न थनमस्ता ज्ञा नदापु"णे्। ४२१ ।

Earth is Thy feet, fire Thy mouth, and wind Thy breaths. The Lord of the herbs (The Moon) is Thy mind indeed and the Sun Thy eyes. O Lord, the quarters of the heavens are Thy arms; salutations to Thee, O Lord who art the Mirror of knowledge. [41-42.1]

;ता दा%" न 4ला को न 4मला!स्ताम्भ वस टिरोणे ।।४२.२।।

पुदा म्भ जप्रापुन्ना न 4नम0पु पु3घदा टिरोणे ।४३.१।

Salutations to Thee, O Lord who holdest the plough, who art the basic Support of the fourteen worlds. Salutations to Thee who tearest the multitude of sins of those who have taken refuge in Thy lotus-like Feet [42.2-43.1]

अनन्तावक्त्रनयन श्री त्रपु दा क्षिक्षेबा हाव ।।४३.२।।

नम ऽन दिदामहा मला!ताम0स्ता म3घभ नव ।४४.१।

Salutations to Thee who hast infinite mouths, eyes, ears, feet, and arms, who art like the Sun for the heaped mass of beginningless deep-rooted darkness of ignorance. [43.2-44.1]

त्रय मय क्षित्रधा दा षोन % यत्र्यवता टिरोणे ।।४४.२।।

फणे मक्षिणेफणे को रोक्षिक्षेक्षितामण्डलाधा टिरोणे ।

नम0 को ला क्षिग्नारुद्रौ य महा रुद्रौ य ता नम0 ||४५||

O Lord resting on the three Vedas! Salutations to Thee who hast taken the three-fold incarnation as the three Vedas, who destroyest the three kinds of sins3, who with Thy hooded Form holdest the earth-globe which is like a gem on the hood; salutations to Thee who art the Great Rudra, salutations to the One who art a terror even to the Fire appearing at the end of Time. [44.1-45]

भ गताल्पुफणे च्छत्रमध्यसप्त य ता नम0 ।४६.१ ।

Salutations to Thee who art asleep (as Lord Visnu) on the bed of the coil in the middle of the umbrella of hoods. [46.1]

3. Committed through body, speech and mind

4. Lord Siva

.महा णे"वजला वBद्ध एको भ!ता जगत्रय ।।४६२।।

त्वमव % षो भगवन्सहास्त्रफणेमक्षि4डता0 ।

फणे मक्षिणेगणेर्व्या जसभ4Bता क्षिखलाभ3क्षिताको0 ।।४७।।

When at the time of Cosmic Dissolution, in the swelled waters of the great ocean the three worlds become one, Thou alone remainest, O Lord, adorned with thousands of hoods, and collectest all the living beings, giving them the appearance of clusters of gems on Thy hoods. [46.2-47]

त्वमव न थ0 सव>षो 4स्रष्ट पु लाक्षियता क्षिवभ ।

अत्त धा रोक्षियता क्षिनत्य4मदा द्य स्त्वक्षिन्नाक्षिमत्तको 0 ।।४८।।

O All-powerful Lord, Thou alone art the Lord of all, the Creator, the Protector, the Devourer and ever the Supporter; all beginning with Me have Thee alone as the Cause. [48]

एषो न रो यणे दाव वदा न्ता षो!पुग यता ।

त्वत्त न क्षिभन्ना भगवन्को रोणे द्भा दाभ गक्षिस ।।४९।।

This is Lord Narayana who is sung in the Upanisads; He is not different from Thee, O Lord, and only for the sake of instrumentality Thou hast assumed difference. [49]

%य्य त्व 4%क्षियता ह्मे षो च्छ द्य0 सञ्छ दाको भव न ।

य व Hक्षिवष्णे0 स व Hरो म य रो म0 कोBष्णे0 एव स0 ।।५०।।

यव य रोन्तारो4 न क्षिस्ता प्रास दा त्व 4जगन्मय ।५१.१ ।

Thou art the bed,and He is verily the Sleeper becoming the covered, and Thou art the cover. He who is verily Lord Visnu is indeed Lord Balarama; and He who is Lord Balarama is alone Lord Krisna. Between Thee both there is no difference; be gracious, O Lord who permeatest the world". [50-51.1]

इक्षिता स्ताव न्ता बाक्षिलान 4प्राणेम्य पुरोम श्वरोम ।।५१.२।।

ईश्वरो` जगता 4द्रौष्ट 4सभ द्रौ स्यन्दान 4यय3 ।५२.१ ।

When this prayer was over,bowingtoLord Balabhadra the Supreme Lord, He proceeded to the chariot of Goddess Subhadra, to see the Goddess who is the Ruler ofthe worlds. [51.2-52.1]

जय दाक्षि व जगन्म ता0 प्रास दा पुटिरोश्व५२.२।।

को य"को रोणेकोत्र त्व 4सव"%क्त्य Hनम ऽस्ता ता ।५३.१।

He prayed: "Victory to Thee, O Goddess, OMother of the world; be gracious, O Supreme Goddess. Thou art the effect, the cause, as also the doer; salutations be to Thee who art the Embodiment of all power. [52.2-53.1]

सव"स्य हृदिदा सक्षि4वष्ट ज्ञा नम हा क्षित्मको सदा ।।५३.२ ।।

कोHवल्यमक्षि क्तंदा भद्रौ त्व 4नम क्षिम सरो रोक्षिणेम । ५४.१ ।

O Goddess who art seated in the hearts of all andhast both knowledge and delusion as Thy form, O Goddess who art always the bestower of absolute Liberation, O Goddess Subhadra the Gracious, I salute Thee who art the Mother of gods. [53.2-54.1]

दाक्षि व त्व 4क्षिवष्णे म य क्षिस म हायन्ता ;रो ;रोम ।।५४.२।।

हृत्पुद्म सनसस्4थ क्षिस क्षिवष्णे भ व न स टिरोणे ।

त्वमव लाक्ष्म ग रो ; %; को त्य यन ताथ ।। ५५ ।।

O Goddess, Thou art Lord Visnu's Power of Illusion deluding the moving and the non-moving beings of the world. Thou art stationed in the seat of the lotus of His heart, acting according to the intention of Lord Visnu. Thou alone art Goddess Laksmi, and Goddesses Parvati and Sachi[5], as also Katyayani. [54.2-55]

5. Wife of Lord Indra

6. A form of Goddess Durga

यच्च किंकोक्षि;त्क्वक्षि;Xस्ता सदासX क्षिखला क्षित्मको ।

तास्यसवस्"य %क्षित्तंस्त्व4स्ता ता 4त्व 4कोस्ता %क्षित्तंम न ।।५६।।

Whatever and wherever there is any object, real or unreal, Thou art the Power of all that, O Goddess who comprisest all; who at all has the power to extol Thee ? [56]

जयभद्रौ सभ द्रौ त्व4सव>षो 4भद्रौदा क्षियन ।

भद्रौ भद्रौस्वरूपु त्व 4भद्रौको क्षिला नम ऽस्ता ता ।।५७।।

Victory to Thee, O Auspicious one; O Goddess Subhadra, Thou grantest the welfare of all. Thou hast both the auspicious and the inauspicious forms. O Goddess Bhadrakali, salutations be unto Thee. [57]

त्व4म ता जगता 4दाक्षि वक्षिपुता न रो यणे क्षिहा स0 ।

स्त्री रूपु4 त्व4सव"मव पु 4रूपु जगदा श्वरो0 ।। ५८ ।।

O Goddess, Thou art the Mother of the worlds, and this Lord Narayana is verily the Father. Thou alone art all the female forms, and the Lord of the World has the form of all the males. [58]

य वय न"क्षिहा भ दा ऽक्षिस्ता न स्त्यन्यत्पुरोमव क्षिहा ।

यथ वय 4क्षिनय त्तं क्षिहा त्वय व Hक्षिवष्णे म यय ।।५९।।

क्षिनदा% को टिरोणे क्षिनत्य 4भ्रामक्षि0 पुरोमश्व।

Between Thee both, there is indeed no difference, and there is verily nothing else also which is higher. In whatever way we have verily been engaged by Thee who art the Power of Illusion of Lord Visnu, we are the

executors of Thy directions and ever keep moving about, O Supreme Goddess. [59-60.1]

वBक्षित्त0प्रावBक्षित्त0पुरोम क्षे धा क्षिनद्रौ त्वम्व ; ।।६०२।।

आ% त्वम % पु!णे " ; सव %" पुटिरोपु!टिरोको ।

मक्षि त्तंहाता स्त्वमव क्षि% बा4धाहाता स्त्वमव क्षिहा ।।६१।।

Thou alone art the mental disposition, the primary tendency to activity, as also hunger and sleep. Thou art hope as well as the one who is the Repository of hopes, and the Fulfiller of all hopes. O Ruler, Thou alone art the Cause of Liberation and Thou art indeed also the Cause of bondage. [60.2-61]

सव"ज्ञा नप्रादा क्षिनत्य भक्तं न 4कोल्पुवल्लारो ।

त्र क्षिहापु दा ब्जनम्रं 4म 4कोBपु पु 4गक्षिवला कोन0H ।।६२।।

O Goddess who art the bestower of all knowledge, O Eternal Goddess, Thou art the wish-fulfilling creeper for the devotees; I am bowing at Thy lotus-like Feet, protect me by looking with Thy compassionate glances". [62]

स्ता त्वत् थ 4भद्रौरूपु 4ता 4तात्सम पुक्षिस्थता 4रोथ ।

;क्र4 सदा %न" 4क्षिवष्णे ;ता थ wवपु रो क्षिस्थताम ।।६३ ।।

प्राणेम्य पुरोय भक्त्य ;म 4स्ता क्षिताम दा हारोता ।।६४१।।

Thus having prayed to the Goddess in the form of Subhadra, He bowed with bowed with supreme devotion to Sudarsana Discus who was the fourth Form of Lord Visnu and was present near Her on the chariot, and uttered this prayer: [63-64.1]

सदा %"न महा ज्व लाको टि-सय!स"मप्राभ ।।६४२।।

अज्ञा नक्षिताक्षिमरो न्धा न 4 वHको ण्ठे ध्वप्रादा%"को ।

नमस्ता क्षिनत्यक्षिवलासXष्Hणेवस्वक्षिनको तान ।।६५।।

अव य"व य wयद्रौपु!4क्षिवष्णे स्तात्प्राणेम म्यहाम ।६६१।

“O Sudarsana, O Lord who art blazing greatly, O Lord who hast effulgence like that of a crore of Suns! O Lord who showest the way to Vaikuntha (the Abode of Lord Visnu) to those who are blind with the darkness of ignorance ! Salutations to Thee, O Lord who ever sportest in the own house of the devotee of Lord Visnu. I offer salutations to Thee who art the Form of the invincible Power of Lord Visnu". [64-66.1]

प्राणेम्यस्ता त्व दाव न्सरोथभ् य0पुटिरोवत्Bय; ।।६६२।।

इन्द्रौद्य म्रेन रोदा भ्य म दिदाष्टपुदापुद्धक्षिता0 ।

न ला ;लामथ रो हात्प्रा स द्रौष्ट4मत् 0को ६७।।

Having bowed and extolled the Deities, He returned from the chariots. He then ascended the Nilacala mountain, along the row of footsteps indicated by Narada and Indradyumna, eagerto see the temple. [66.2-67]

ताता0 स गत्व प्रा स दासम पु 4दावHता0H सहा ।

दादा%"% ला 4रुक्षि;रो 4स्वक्षि;त्त क्षिभमता 4क्षिXज 0 ।।६८।।

O Sages, thenceHe went near thetemplealongwiththegods and saw the charming hall which was toHis liking[68]

तान्मध्य स्थ पुय म स दावHता रोगभ!पुता न ।

ब्रह्मषो न्य क्षिगन क्षिवप्रा न्वH ष्णेसपुक्षि4स्वन0 ।।६९।।

Within that Hegotseated thegods,Serpents,kings, Brahmic Sages, Yogis, Brahmins,devotees ofLordVisnuandascetics. [69]

दिदार्व्यासिंसहा सनवरो नBपु णे प्राक्षितापु दिदाता ।

स पु दापु ठे भगव न पुक्षिवष्ट0 स्वय 4क्षिवभ0 ॥७०॥

On an excellent celestialthronehaving a footrestasindicated by the King, the all-powerful LordBrahmaHimself sat. [70]

% क्षिन्ताको4 पु3क्षिष्टको4 कोता wभरोX ज 4महा मक्षि नम ।

क्षिपुता महा ज्ञाय भ!पु वरोय म स ऋक्षिद्धमता ।।७१ ।।

As per the direction ofLord Brahma, forperforming therites for warding off evil and the rites for welfare, the King invited with grandeur the great sage Bharadvaja. [71]

प्राक्षिताष्ठ य 4ता य दाव बाक्षिलापु!ज क्षिवधा3 मता 0 ।

हा मषो ; ताथ ता व Hध्य नरूपुमपु क्षिश्रीता 0 ।।७२।।

आज्ञाय पुद्मय न स्ता ;ता र्दिदाग्भ गम क्षिश्रीता 0 ।

सपु !क्षिजता ग4धापु ष्पुम ला लाको4 रोभ!षोणे0H ।।७३।।

Those gods whoas per rules are considered as having a rightful place in the sacrificial worship as also in the oblations in connection with consecration, resorted to the meditative form as per the command of Lord Brahma and stayed in the four directions. They were excellently honoured

with sandal paste, flower garlands, ornaments and embellishments. [72-73]

ताता0कोम "प्रावबिता भरोX जन धा मता ।

प्रात्यक्षे 4दाव दाव स्य सव>षो 4; दिदाव3कोस म ।।७४।।

त्रHला क्यव क्षिसन 4 पु!ज 4 ;को रो नBपुक्षितामदा " ।

स ङ्ग पु ङ्ग4समभ्यच्य "जगत्स्रष्ट रोमग्रता0 ।।७५।।

Thereafter, when the rite was commenced by the learned Bharadvaja in the presence of the Lord of gods (Lord Brahma), as also of all the gods, the King with joy honoured all the inhabitants of the three worlds, at first having excellently adored the adored the Creator of the world (Lord Brahma) in conformity with the procedure in all respects. [74-75]

ताता0सम्पु!क्षिजता 0 सव >ता न त्रHला क्यव क्षिसन0 ।

पुश्यन्ता ऽवक्षिस्थता4मध्य स क्षे द्भुब्रह्म णेमर्व्यायम ।।७६।।

वपु ष्मन्ता4जगन्ना थ 4प्रात्यक्षे 4ब्रह्मरूक्षिपुणेम ।

इन्द्रौद्य म्नेप्रास दाज्ञा वन्मक्तंत्वम प्रो वन ।। ७७ ।।

All the inhabitants of the three worlds who were thus honoured by him, seeing the Immutable Lord Brahmã Himself present in the middle, as also Lord Jagannatha directly manifest as the Form of Brahman due to the aid of Indradyumna, attained the state of being liberated while living. [76-77]

कोलाव रो4भगवता0प्रा स दा 4सम न हारोम ।

प्राक्षिताष्ठ य भरोX ज0 सम क्षिच् तामहा ध्वजम ।।७८ ।।

व्याज्ञा पुयत्प्राक्षिताष्ठ य Hज वस्य थ क्षिपुता महाम । ७९१ ।

After consecrating the Body of the Lord and the very charming temple with the great flag hoisted, Bharadvaja now requested Lord Brahma for infusion of life into the image. [78-79.1]

समत्तस्थ3 ताता ब्रह्म कोBतास्वस्त्ययन0स्वयम ।।७९२।।

ऋक्षिषोक्षिभन "रोदा द्यHश्च क्षिवXक्षिद्भाब्र ह्म"णेHस्ताथ ।

रो जक्षिभ0 क्षेक्षित्रयHन ग"0H सक्षिहाता0 पुरोमर्मिषोक्षिभ0 ॥८०॥

गन्धाव ग य"म न षो दिदाव्र्याग न षो सस् वरोम ।

म ग4ल्य क्षि;तारो ग षो नBत्यन्ता ष्वप्सरो0स ; ।।८१।।

% को न षो ; सस्की पुठ्यम न षो ; क्षिXज0H ।

%ङ्खको हा लामरो जभरो व दिदात्रवHणेव ॥८२॥

%ब्दा प्राम!छ"क्षिता ताता0 सव >ता स्यन्दान पुटिरो ।

गत्व वता रोय म स !रोथ त्स पु नवत्मक्षि"न ।।८३।।

स वधा न 0 सम क्षिधास्थ भक्त्य सय4क्षिमता त्मको 0 ।

पु श्वय" भ "जय मर्मि!" पु दाय न्यस्"तापु णेय0 ।। ८४ ।।

%न0H %न0H सला ला 4ता न रो यणेमन मयम ।

व स 4व स 4ता!क्षिलाको स क्षिनन्य0 प्रा स दासक्षिन्नाक्षिधाम ।। ८५ ।।

Then Lord Brahma rose and Himself did the chanting of the mantras for auspiciousness, along with the sages led by Narada, the learned ones, the Brahmins, kings, Ksatriyas, Serpents and the Great Sages. At that time celestial songs were being sung by Gandharvas with melodious voice in tunes appropriate to auspiciousness, and the celestial nymphs were dancing. The Sakuna Sūktas for good omen were being recited by Brahmins. The sound of conch, musical instruments, tambourines, kettle-drums, and flutes was thickening. Then they all went up on to the chariot and brought down Lord Narayana (Jagannatha) who is beyond all evil, from the chariot along the way of steps carefully, with concentration of mind, devotion and self-control, little by little and sportingly, holding with their hands placed at His two sides, at the two arms, head and feet. They took Him near the temple, resting Him at one place after another on the way on cotton seats. [79.2-85]

उपुयपु "टिरो सन्ता नवक्षिBष्टषो!त्पुक्षिताता स ; ।

जय कोBष्णे जगन्ना थ जय सव घन %न ।। ८६ ।।

जय ला ला दा रुतान जय व ञ्छ फलाप्रादा ।

जय सस4 रोसम4ग्राला ला द्ध रो जय व्र्याय ।।८७।।

जय न कोम्पु पु थ धा जय दा नपुरो यणे ।

जय च्यता जय नन्ता जय% न नम ऽस्ता ता ।। ८८ ।।

एक्षिभ0 स्ताव0H स्ता!यम न ब्रह्मणे ; स्वयम्भ व ।

ता ष्ट व स मदा यक्तंा रोदाश्च पुव णेयन ।।८९।।

This was in the midst of continuous showering of flowers of the Kalpa tree, which were flying up in the air. The Lord was being extolled by Lord Brahma the self-born, through these hymns: "Victory to Thee, O Lord Krsna, O Lord Jagannatha; Victory to O destroyer of all sins! Victory to Thee, O Lord who hast assumed the Wooden Body by sport; Victory to Thee, O Lord who art the fulfiller of desires! Victory to Thee, O Lord who by sport savest those who are deeply sunk in worldly existence; Victory to Thee, O Immutable Lord. Victory to Thee, O Ocean of compassion; Victory to Thee, O Lord who art the refuge of the distressed ones. Victory to Thee, O Lord Acyuta (who never fallest from Thy own state); Victory to Thee, O Infinite Lord; Victory to Thee, O Master; salutations be unto Thee". Narada also prayed with joy, playing on the lute in the Lord's Presence. [86-89]

रोत्रच्छत्रय ग मर्मि! धा यम" णे ऽथ पुBष्ठता0 ।

%क्षि%न भ स्वता भक्त्य दिदार्व्याधापु! न धाक्षि!पुता 0 ।। ९०।।

श्रीणेकोBता य भयता0 पु श्व"य श्च मरोग्रहा 0 ।

सला ला न्दा लानर्व्याग्र य3वन लाङ्कोBता स्ताथ ।। ९१।।

In the rear, two umbrellas set with gems were then held over the head with devotion by the Moon-god and the Sun-god. There was perfuming with celestial incense. In rows on both sides there were the chowrie-bearers at the side, adorned with youthfulness and busily engaged in waving it sportingly. [90-91]

एव4; सक्षिहाता 0 सव >को3ता!हालासमक्षिन्वता 0

सदा %"न4सभ द्रौ 4; बालाभद्रौमनHक्षिषोषो0 ।। ९२ ।।

In this manner allof themcombinedlyandwithgreat interest, also took Sudarsana, Goddess SubhadraandLordBalabhadra. [92]

प्रा स दाX टिरो रोक्षि;ता रोत्रस्ताम्भ ऽथमण्डपु ।

व सक्षियत्व क्षिभषो को य स्वम%"मण्डला ।।९३।।

अक्षिधाव क्षिसताHरोत्रको म्भHस्ता थ"व यपु "सम्भBता0H ।

सक्तं!भ्य 4श्री पु रुषोय रोक्षिभषो को4 क्षिपुता महा0 ।

;को रो भगव ल् ला कोसग्र4हा थwक्षिXज त्तम 0 ।।९४।।

They were placed at the entrance of the templeand then in the Hall built with pillars studded with gems, which had a round mirror in front, for the sacred bathing. O Best Sages, then with scented sacred pots adorned with gems and filled with waters of holy bathing places, the Grandsire (Lord Brahma) performed the sacred bathing of the Deities with Sri Sūkta and Purusa Sukta, for the welfare of theworld. [93-94]

ताता ह्येला4कोBता न्दाव नगन्धाम ल्य पु% क्षिभता न ।

न रो जक्षियत्व भगव न्स स्वय 4ला कोभ वन0 ।

रोत्रसिंसहा सन रोम्य स्थ पुय म स मन्त्रता0 ।। ९५ ।।

Thereafter Lord Brahma the Originator ofthe world, Himself by way of adoration waved the sacred lights to the Deities which were decorated and were looking brilliant with fragrant garlands, and installed them on the beautiful gem-throne, with chanting of mantras. [95]

अ% षोजगदा धा रो सवला" कोप्राक्षिताक्षिष्ठता ।

सप्रा क्षिताष्ठ क्षिखलाव्र्या क्षिपुन्प्रा स दा सक्षि स्थरो भव ।। ९६ ।।

Lord Brahma said: "O Lordwho art the support of all the worlds, O Lord who abidest in all the worlds, O Lord who art perfectly stable, O All-pervading One ! Pray, O Lord, remainfirmly steady in the temple. [96]

त्वक्षिय प्राक्षिताक्षिष्ठता न थ वय 4सव >प्राक्षिताक्षिष्ठता 0 ।

त्वदा ज्ञाय प्राक्षिताष्ठय 4पु!णे ऽ"ऽस्ता 4त्वत्प्रास दाता0 || ९७।।

When Thou artfirmlyestablished, OLord,we are all secure. By Thy command this installation has been performed and by Thy grace may it become complete!"[97]

स्थ पुक्षियत्व जगन्ना थ4 स्पुBष्ट्रा तास्य हृदाबा4ज म ।

आन ष्ट भ4 मन्त्ररो ज4 सहास्र4 स जज पु हा ।।९८।।

After having installed Lord Jagannatha He touched the Lord's lotus-like heart, and indeed repeated a thousand times the excellent mantra which was in Anustubh metre. [98]

वH% खस्य मला पुक्षे हा ष्टम्य 4पु ष्यय गता0 ।

कोBता प्राक्षिताष्ठ भ क्षिवप्रा 0 % भन ग रुव सरो ।। ९९।।

O Sages, the installation was done indeed on the eighth day of the bright fortnight of the month of Vaisakha, with the conjunction of the Pusya star, on the excellent Thursday. [99]

तादि न4सम ह्रात्पु ण्य 4सव"पु पुप्राणे %नम ।

स्रा न4दा न 4तापु हा म0 सव"मक्षेय्यमश्नु ता ।। १००।।

That day is extremely holy and is the destroyer of all sins. Holy bath, charity, austerity or oblation performed on that day - all that becomes undecaying. [100]

ताक्षिस्मक्षिन्दान य पुश्यक्षिन्ताम नव भक्षित्तंभ क्षिवता 0 ।

कोBष्णे4रो म4सभ द्रौ 4;मक्षि त्तंभ ज न स%4य0।।१०१ ।।

Those human beings who, endowed with devotion, see on that day Lord Jagannatha, Lord Balabhadra and Goddess Subhadra, become entitled to Liberation: there is no doubt about it. [101]

% क्ला ष्टम य व%H ख ग रुपु ष्ययता यदा ।

तास्य मभ्य;"न4क्षिवष्णे 0 को टि-जन्म घन %नम ।। १०२।।

Whenever there is conjunction of the eighth day of the bright fortnight of Vaisakha with Thursday and the Pusya star, worship of Lord Visnu on that day destroys the sins accumulated in a crore of births. [102]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास ह्रास्त्र्य 4सक्षि4ह्राता य 4क्षिXता य

वHष्णेवण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा

भगवन्म!र्मिता;ता ष्टयप्राक्षिताष्ठ वणे"न4न मसप्तसिंव% ऽध्य य0।। २७।।

Thus ends the Twenty-seventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda

Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of Installation of the Four Images of the Lord".

अष्ट सिंव% ऽध्य य0

Twenty-eighth Chapter

TheLordmanifestsas LordNarasimha

|| जHक्षिमक्षिनरुव ; ॥

ताता0 स भगव न्मन्त्रमक्षिहाम्रे नरोको सरो ।

इन्द्रौद्य म्रे दिदाक्षिभ0 सव दादा"%B ऽद्भुभ तादा%"न0 । । १ । ।

लाक्षि लाहा न जगत्सव wसमन्ता ज्वलाक्षिज्जु वय ।२.१ ।

Jaimini said: Then becauseof the powerof the mantras that Lord was seen by all - by Indradyumna and others as Lord Narasimha with a wonderful look. He was licking the whole world on all sides by His flaming tongue. [1-2.1]

को ला क्षिग्नारुद्रौ 4सकोला 4ग्रसन्ताक्षिमव ; क्षित्थताम ।।२.२।।

रो दास कोन्दारो4 व्र्या प्य ता जस तापुता भB%म ।३.१।

They found Him looking like Lord Rudra(Siva) risen asthe Fire, at the end of Time to destroy the world, and swallowing everything, permeating the space between heaven and the earth by His brilliance which was excessively radiating heat. [2.2-3.1]

अन को क्षिक्षेम खग्र व कोरोपु दाश्री क्षितार्मिवभ0 ।।३.२।।

The all-powerful Lord was having many eyes, mouths, necks, hands, feet and ears. [3.2]

सव श्च"थम"य दाव 0 को वला 4ता जस क्षिनक्षिधा0 ।

भयत्रस्ता 0 समक्षि Xग्रा न % 0 स्ता ता मक्षिपु प्राभ म ।।४।।

The Lord was all-wonderful and was whollythe store-house of brilliance. They were all fear-stricken, very much anxious, and were not able even to pray to the Lord.[4]

ता4ताथ क्षिवधाम ला क्य न रोदा0 क्षिपुतारो4 तादा ।

पुप्राच्छ भगवक्षिन्नात्थ 4कोथम षो प्राको %ता ॥५॥

अन ग्रहा य वतारोत्प्रात्यता Hषो भयप्रादा0 ।

सव>भय क्षित्स्थरोतारो 0 प्रालाय %दि4कोन ऽधान ||६||

Seeing Him in that manner, Narada then asked his Father: “Lord, how does He appear like this ? Having incarnated Himself out of compassion, now on the contrary He is causing fear. On account of fear all have become immobile at the moment, apprehending the final Dissolution. [5-6]

त्वमव भगवल्ला ला 4ज न क्षिस जगता 4पुता ।।७।।

Thou alone knowest the sport of the Lord, O Master of the worlds”. [7]

ताच्छ्रुत्व न रोदाव;0 पुद्मय क्षिन0 क्षिस्मता नन0 ।

उव ; को3ता को4 व क्य 4सवषो> मपु को रोकोम ॥८॥

Hearing these utterancesof Narada,LordBrahma with a smiling face told words which wereinteresting andwerebeneficial toall: [8]

॥ ब्रह्म व ; ।।

अवता णेwजगन्ना थ 4दाष्Bट्व दा रुवपु धारो"म ।।९।।

अवज्ञा स्यक्षिन्ता व Hला को 0 स क्षे द्भुब्रह्मस्वरूक्षिपुणेम ।

अतात्त्वव दिदान मढा! मक्षिह्राम न 4क्षिवदाक्षि4त्वक्षिता ।। १० ।।

मक्षिन्त्रता मन्त्ररो जन यन स3 पुरोमक्षि ष्ठन ।

पु रो क्षिभमक्षिन्त्रता य न क्षिवदादा रो महा सरो म ।।११।।

Lord Brahma said: 'Seeing Lord Jagannatha who has incarnated Himself taking the Wooden Body, people will surely disregard this Deity although He is the very own Form of Brahman Itself. Let the fools who do not know the exact truth, understand His majesty'; with this thought, He has been prayed to through the excellent mantra through which He was formerly invoked by Brahma, in consequence of which He had torn asunder the great demon. [9-11]

ता दाग्रB!पु4सदा दा %"wप्रा प्यम क्षिता भयप्रादाम ।

मर्मि!तारो षो पुरो को ष्ठ क्षिवष्णे रोक्षिमताता जस0 ।।१२।।

य मभ्यच्य "गसिंता य क्षिन्ता पु नरो वक्षिBत्तदाला भ" म ।१३.१।

He has now taken the similar suitable appearance which is very difficult to look at and generates fear. This is indeed the own Form of Lord Visnu who has unlimited prowess, and is the supreme goal; by worshipping it people attain the state by which rebirth is not met with." [12-13.1]

नBसिंसहा क्षि0मता व त्रक्षिमदाम हा मदा क्षिन्वता0 ।।१३.२।।

He then uttered thishymnfacing Lord Nrsimha andfilledwithjoy: [13.2]

नम ऽस्ता ता दाव वरोHकोसिंसहा नम ऽस्ता पु पु3घगजHकोसिंसहा ।

नम ऽस्ता दा0 ख णे"वपु रोसिंसहा नम ऽस्ता ता ज मय दिदार्व्यासिंसहा ।।१४।।

"Salutations be unto Thee, O Supreme Lord, O Lord in the form of the Sole Lion; salutations be unto Thee, O Lord who art the sole lion for the elephant in the form of the multitude of sins. Salutations be unto Thee, O powerful Lord Ferrying creatures across the ocean of sorrow; salutations be unto Thee, O Brilliant One, O Divine Lion ! [14]

नम ऽस्ता सव को"Bक्षिताक्षि;त्रसिंसहा नम ऽस्ता ता क्ला %क्षिवमक्षि क्तंसिंसहा।

नम ऽस्ता ता दिदार्व्यावपु नB"सिंसहा नम ऽस्ता ता व रोवरोHकोसिंसहा।।१५।।

Salutations be unto Thee, O Lion whose entire Form is wonderful; salutations be unto Thee, O powerful Lion granting release from afflictions. Salutations be unto Thee, O Lord Nrsimha with the Divine Form; salutations be unto Thee, O Very Best of heroes, O Lord in the Form of the Sole Lion. [15]

नम ऽस्ता ता दात्Hयक्षिवदा रोसिंसहानम ऽस्ता दाव ष्वक्षिधादाव सिंसहा।

नम ऽस्ता वदा न्तावनHकोसिंसहानम ऽस्ता ता [illegible]

Salutations be unto Thee, O Lion who tore asunder the demon; salutations be unto Thee, O Lion who art the presiding Deity of the gods. Salutations be unto Thee, O Single Lion in the forest of the Upanisads; salutations be unto Thee, O Single Lion in the cave of the heart of the Yogis. [16]

नम ऽस्ता ता सिंसहावBषोHकोसिंसहा नम ऽस्ता न ला ;ला श्रीBङ्गसिंसहा ||१७||

Salutations be unto Thee, O Lord who art the Singular Lion among the pre-eminent Lions; salutations be unto Thee, O Lion dwelling on the top of the Nilacala mountain". [17]

॥ जक्षिHमक्षिनरुव ; ॥

स्ता त्वत् थ 4दिदार्व्यासिंसहा 4[illegible] ।

सिंसहायन्त्र4सम लाख् य तास्य पुटिरो क्षिनवश् य ; ।। १८ ।।

दा क्षेक्षियत्व मन्त्ररो ज4 स क्षे दा थव"णे दिदाताम ।

आहुवष् णेवक्षिनव णे"4य 4व दा न्तापुरो यणे 0 ।।१९।।

यत्र व दा श्व ;त्व रो0 स क्षे क्षिन्नात्य 4प्राक्षिताक्षिष्ठता 0 ।

यमधा त्य महा मन्त्र 4मन0 स्व य4भ व0 पु रो ।।२०।।

ससिंBष्ट ;को रो भगव न्प्रा ऽमस्म च्चता म "ख ता ।

अक्षिणेम दिदाग णे यस्य फला 4स्य दा न षो4क्षिगकोम ।। २१ ।।

Jaimini said: Having thus prayed to that Divine Lion (Lord Nrsimha), Lord Brahma drew the Nrsimha Yantra[1]' and placed on it the excellent mantra which is indicated in the Atharva Veda itself, and initiated Indradyumna in that. This mantra is called 'vaisnavanirvana' (granter of Liberation through the realization of Lord Visnu) by those who are wholly devoted to the ultimate teachings of the Vedas. In that the four Vedas are themselves ever established. By reciting that great mantra after receiving it from this Lord Brahma, Lord Svayambhuva Manu formerly brought about the Creation. The attributes like 'anima' (power to become atomic) are its concomitant fruits. [18-21]

एको एव महा मन्त्र0 पु रुषो थ";ता ष्टयम ।

प्रा ऽ 4को रोणेभ!ता क्षिहा किंको पु न0 क्षे द्रौको मन म ।।२२।।

This one great mantra itself has becomeindeed the means of getting the four objects of human life, what tomentionabout the trifling desires ! [22]

एको एव महा मन्त्र0 सव"क्रता फलाप्रादा0 ।

सव"ता थ"प्रादा0 सवदा" नव्रताफलाप्रादा0 ।।२३।।

This one great mantra itself is thebestower ofthe fruits of all sacrifices; it confers the benefit of all holy places, and grants the merits of all charity and religious observances. [23]

यथ य4सव"पु पु3घता!लारो %दा व" नला0 ।

दिदाव्र्यासिंसहा कोBक्षितादाव> मत्र4रो जस्ताथ ह्येयम ।।२४।।

1. A particular mystical diagram

Just as this Lord with the Form of the Divine Lion is like the forest-fire for the heaps of cotton of the multitude of all sins, so is verily this excellent mantra. [24]

एनमभ्यस्य यताय भवरो ग 4त्यजक्षिन्ता क्षिहा ।

यस्य ग्रहाणेम त्र णे ग्रहा पुस्म रोरो क्षेस 0 ।। २५।।

ड दिकोन्य भ!ताव ता लाक्षिपु% ; उरोग ग्रहा 0 ।

दारो! दाव पुला यन्ता न %ता व क्षिक्षेता 4; ताम ।।२६।।

By practising this, Yogis surelyget rid of the disease of worldly existence. Just by the mere act of receiving it, evil planets, epilepsy, ogres, female imps, ghosts, spirits, goblins, serpents and crocodiles verily run away from it for instance, andare not able even to look at that person. [25-26]

मन्त्ररो ज4 ताता लाब्ध्व इन्द्रौद्य म्नेश्वताा माख "

नBसिंसहा 4% न्तावपु षो 4लाक्ष्म सक्षि4श्रीतावक्षेसम ।। २७ ।।

;क्र4 क्षिपुन को4 दाधाता 4;द्रौ4सय! "क्षिग्ना;क्षे षोम ।

ज न प्रास टिरोताकोरोसरो जXन्Xमन्ना सम ।।२८।।

य गपुट्टा सन रूढाX सिंत्र% लापुद्मको ।

मन्त्रवणे"मय मध्य कोर्मिणेको प्राणेव ज्ज्वला ।।२९।।

सख स न4स ट्टाहा स 4व क्षेन्ता4 श्री म ख बा4 जम ।

स- मक्षि4डतावक्त्र ब्ज4 दिदार्व्यारोत्र ज्वला कोBक्षिताम ||३०||

फणे सहास्र4 क्षिवस्ता य "पुश्च च्छत्र कोBसिंता क्षिवभ 0 ।

दादा%"बालाभद्रौ 4ता 4हालाला ङ्गलाधा टिरोणेम ।। ३१ ।।

Thereupon, having received the best mantra from the Four-faced Lord (Brahma), Indradyumna found Lord Nrsimha as having a gentle form, with Goddess Laksmi present at His chest. He was holding the discus and the bow; and the Sun, the Moon and Fire were His eyes. His two lotus-like hands had spread to the knees and He had a prominent nose. He was established in the excellent Yogic posture and seated in the middle of the thirty-two- petalled lotus which was filled with the letters of the mantra and was shining with the pericarp of Om. He was seated comfortably, was having a loud laughter, and was looking at the lotus-like face of Goddess Laksmi. His lotus-like face was adorned with the mane and His Form was shining with celestial gems. Indradyumna further saw Lord Balabhadra holding the plough and the palm tree behind the all-powerful Lord, having spread the thousand hoods, in the form of a parasol. [27-31]

प्राजिहार्षी"मBपु दाष्Bट्व ता दा%B 4पु रुषो त्तमम ।

क्षिवस्मय क्षिवष्ट;ता श्च पुप्राच्छ कोमला सनम ।।३२।।

Having seen the Supreme Person in that manner, the King rejoiced, and with his mind filled with wonder, asked the Lord seated on lotus (Brahma): [32]

भगव4क्षिश्चत्रम ताXH;टिरोता4मधाघ क्षितान0 ।

क्षिवज्ञा ता 4कोथमस्म क्षिभ0%क्य0स्य ल्ला कोभ वन0 ।।३३।।

"O Lord, this act of Lord Visnu, the slayer of demon Madhu is indeed wonderful; how can the Lord who is the Creator of the worlds be understood by us? [33]

यज्ञा न्ता ता दा%B 4रूपु 4बाभ रोदा रुक्षिनर्मिमताम ।

रोथस्थ 4भगव न व प्रा स दा न्तान्य"व% यता ।।३४।।

म म हा पु!वwव णे स गगन न्ताटिरोता तादा ।

अपु3रुषो यतारुणे ;ता मर्मि!"ताभ"क्षिवष्यक्षिता ।।३५।।

At the conclusion of the sacrifice the Lord assumed the Wooden Form as was on the chariot and He Himself also entered the temple. Previously that Voice hidden in the sky had indicated to me then that the Lord will manifest Himself in four forms out of the supernatural Tree. [34-35]

इदा न मकोएव स3 दाश्Bयता सप्रा क्षिताक्षिष्ठता0 ।

म य व तात्त्वमथ व तात्त्वता म वदा प्राभ ।। ३६।।

श्रीवणे यदिदा म 4व क्षित्स भ जन 4भवभ वन ।

श्रीत् वताHत्प्रात्य व ; थ स%4य न 4नBपु त्तमम ।। ३७।।

Now He appears to be firmly established only as one. Is it an illusion or the truth ? Pray, tell me accurately, O Lord, if Thou considerest me as fit to hear, O Origin of the world!" Hearing this, Lord Brahma replied to the Most excellent King who was in doubt. [36-37]

॥ ब्रह्म व ;॥

आद्य मर्मि!ताभ"गवता न रोसिंसहा कोBक्षितानB"पु ।

न रो यणे न प्राक्षिथता मदान ग्रहातास्त्वक्षिय ।।३८।।

दा रोव मर्मि!तारो षो क्षिता प्राक्षिताम बाक्षि द्धरोत्र व H।

म भ!त्त नBपु% दाला"! पुरो4ब्रह्म कोBक्षिताक्षिस्त्वयम ।। ३९ ।।

Lord Brahma said: “O King, the first manifestation of the Lord was in the form of Narasimha which, on account of My compassion, had been revealed to you by Lord Narayana. Thinking, ‘It is a wooden image', O pre- eminent King, let there not be the idea in you regarding this that it is a mere image: This is verily the Form of Supreme Brahman. [38-39]

खण्डन त्सव"दा0 ख न मखण्ड नन्दादा नता0 ।

स्वभ व रुरो षो क्षिहा पुरो4ब्रह्म क्षिभधा यता ।।४०।।

Because by Its verynature Itdestroys allsorrow andgrants incessant bliss, this WoodenFormis indeedcalled Supreme Brahman. [40]

इत्थ 4दा रुमय दाव श्चता व>दा न स रोता0 ।

स्रष्ट स जगता 4तास्म दा त्म न 4; क्षिपु सष्टBव न ।।४१ ।।

The Lord has thusbecomeWooden inconformity withthe four Vedas. Hence He is the Creator of the worlds, and has also created Himself alone as all that. [41]

%ब्दाब्रह्म पुरो4ब्रह्म न नय भ>दा इष्यता ।

लाय ता हा कोमव दा 4सष्टB3 भ दा0 प्रावता"ता ।।४२।।

The Brahmic word(the Veda) and Supreme Brahman: between them no difference is envisaged. And on Dissolution This becomes indeed only one; differencemanifests only with Creation. [42]

अन्य न्य पु क्षिक्षेणे3 भ!पु %ब्दा थ क्षिहा पुरोस्पुरोम ।

अथ "भ व न %ब्दा ऽक्षिस्ता %ब्दा भ व न बाद्भु ध्यता ।।४३।।

अथ"स्तास्म च्चता व>दा 0 %ब्दा ह्येथ "श्च ता दा%B 0 ।

ऋग्व दारूपु हालाधाक्Bस मव दा नBको सरो ॥४४ ॥

Word and the meaning, O King, are mutually dependent on each other: in the absence of meaning, there can be no word; and in the absence of a word, the meaning cannot be understood. As such, the four Vedas are the words, and likewise are also the truths. Lord Balabhadra is the embodiment of Rgveda, and Lord Narasimha is the Samaveda. [43-44]

यज मर्मि!"ताक्षिस्त्वय 4भद्रौ ;क्रम थव"णे 4स्मताBम ।

व दाश्चता द्ध "भ दा ऽयमको रो क्षि%रोभ दाता0 ।।४५।।

This Goddess Subhadrais the manifestation ofYajurveda; Sudarsana Discus is thought of as Atharva Veda. Veda is fourfold - this is the division; but it is only one single mass whenthereis no such division. [45]

अतास्ता स%4य म भ!दाको स्ता बाहुधा क्षिवभ0 ।

अवता रो षो ; न्यषो न्य यन Hता न वता"ता ।।४६॥

Therefore let therebe no doubt in you: theOmnipresent Lord who is One verily becomes manifold. He acts in the other incarnations also only on the basis of this principle. [46]

भ दा भ दा3 ताथ ख्य ता3 जगन्ना थस्य ता नBपु ।

यन ता मनसस्ता क्षिष्टस्ता न भक्त्य सम ;रो ।।४७।।

Thus, O King, the division and non-difference ofLord Jagannatha have been told to you; whichever way your mind is pleased, with devotion act according to that. [47]

सव"रूपुमय हा षो सव"मन्त्रमय0 प्राभ0 ।

आरो ध्यता यथ यन ताथ तास्य फलाप्रादा0 ।।४८।।

यथ स% द्ध 4कोनको4 स्व च्छय घटि-ता 4नBपु ।

तात्तत्सज्ञामय प्यहा तात्तत्सता4 षोको रोकोम ।।४९॥

एव4मक्षिहान्ने भगव नत्र क्षिवरोभवन्नाBपु ।

यस्य य व स्4ता क्षिवश्च सस्तास्य क्षिसक्षिद्धस्ता ता वता ॥५०॥

This Lord comprises allforms and permeates all mantras. In whatever way He is worshipped by anyone, accordingly does He confer fruits on him. O King, just as well-purified gold when shaped according to one's choice, gets this or that name in this world and brings about this or that satisfaction, in the same way, O King, by His power the Lord has become manifest here. Whatever is the extent of one's faith, so indeed becomes his attainment. [48-50]

कोमणे"मनस व ; क्षिव%द्ध न्तारो त्मन ।

सम रो धाय ग सिंवदामत्र दा रुवपु धारो"म ।।५१।।

Hence, through action, mind and speech, and with a very pure inner self, worship properly Lord Visnu who has taken the Wooden Form here. [51]

;ता वग""फला व स्यHयथ क्षिभलाक्षिषोता 4ताव।

अन नमन्त्ररो ज नक्षिवष्णे मन 4सम;"य ।।५२।।

For the attainment of the four objects of human life as per your wish, with this excellent mantra worship this Lord Visnu [52]

न ता0 पुरोतारो मन्त्र न भ!ता न भक्षिवष्यक्षिता ।

अन न भ्यर्मि;ता क्षिवष्णे0 प्रा ता भवक्षिता तात्क्षेणे ता ।।५३।।

दादा क्षिता स्वपु रो4 ; क्षिपु भगव न्भक्तंवत्सल्ा0 । ५४१।

There is no mantra superior to this: none was there in the past, nor will there be any in future. Worshipped through this, Lord Visnu becomes pleased at once: the Lord who is kind to the devotees grants even His own Abode. [53-54.1]

यज्ञाHस्ता थ व्रता"Hदा न"Hस्तापु क्षिभश्च क्षिपुतास्यदिकोम ।।५४.२।।

न ला ;लास्थ4य क्षिवष्णे 4दा रुमर्मि!तामपु क्षिस्ता व H। ५५.१।

Of what use are the sacrifices, sacred bathing places, religious observances, charities, and even austerities, to him who indeed worships Lord Visnu present in Wooden Form at Nilacala ? [54.2-55.1]

तात्त्व4ब्रव क्षिम ता भ!पु श्रीत् वताHदावध्ा रोय ।।५५२।।

न्यग्र ध्राम!ला को!लाऽ स्य क्षिसन्धा न ला ;ला क्षिस्थताम ।

दा रुर्व्या ज मताB4ब्रह्म दाष्Bट्व मच् य न्नास%4य0।।५६ ।।

O King, I tell you the truth, listen and hold it in mind: seeing Brahman the Immortal present in Wooden Guise under the Banyan tree in Nilacala on the shore of this Sea, one is liberated; there is no doubt about it. [55.2-56]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा भगव

नBसिंसहामर्मि!तापुटिरोग्रहा न म ष्ट सिंव% ऽध्य य0 ।। २८ ।।

Thus ends the Twenty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Manifestation of the Lord in the Form of Lord Nrsimha."

एको नसिंत्र% ऽध्य य0

Twenty-ninth Chapter

Indradyumna getsboonfromtheLord

|| जHक्षिमक्षिनरुव ; ॥

इत्यक् त्व नBपु% दाला"! 4ला कोसग्र4हाणे य व H।

सिंसहा कोBसिंता स हृदाय उX स्य कोमला सन0 ।। १ ।।

पु!वwप्राको %रूपु4यक्षिXष्णे स्ता प्राको- कोBताम ।२.१।

Jaimini said: Thus having spoken tothat pre-eminent King, for the welfare of the world, the Lotus-seated Lord (Brahma) made that Lion Form disappear in His heart and the previously manifested Form of Lord Visnu was again revealed by Him. [1-2.1]

रोथ वरो हाणे दाष्टB श्वतास्त्र मता!"य0 पु रो ।। २.२।।

ता एव सिंसहा सनग 0 सव >ता दादा%B0 पु न0 । ३.१।

Four Images had been seenpreviously at thetimeofbeing brought down from the chariots; those alone they all saw once again as present on the Altar. [2.2-3.1]

क्षिXषोडक्षेरोमन्त्र णे बालाभद्रौमपु!जयता ।।३.२।।

सक्तं!न पु3रुषो णेHन4न रो यणेमन मयम ।

दाव सक्तं! भद्रौ 4; ;क्र4 X दा% क्षेरो णे ।

पु!जक्षियत्व न ग्रहा य पु र्मिथवस्य न्यव दायता ।।४।।

Then Lord Brahma worshipped LordBalabhadra by the twelve-syllabled mantra. Having worshipped Lord Narayana (Jagannatha) who is free from all evil, by the Purusa Sukta, Goddess Subhadra by the Devisūkta and Sudarsana Discus by the twelve-syllabled mantra, Lord Brahma prayed for bestowing favour on the King. [3.2-4]

॥ ब्रह्म व ; ।।

भगवन्दाव दाव % भक्तं न ग्रहाको रोको ।

इन्द्रौद्य म्नेस्य जन्म क्षिन त्वक्षिय भसिंक्तं प्राको वता"0 ।

सहास्र4 समता ता क्षिन तादान्ता त्व मला कोयता ।।५।।

Lord Brahma said: O Lord,O Lord ofthe chiefs of gods, O Lord who showest favour to the devotees ! A thousand births of Indradyumna have been passed practising devotion to Thee, and at the end thereof he has beheld Thee. [5]

त्व %न"4क्षिहा भगव4स्त्वक्षिय स य ज्यको रोणेम ।

यद्यप्यय 4भक्षित्तंय ग न च्छक्षिता त्व 4समर्मि;ता म ।।६।।

तादा ज्ञा पुय यन त्व 4भक्षित्तंय ग न भ वयता ।

दा% को लाव्रता द्यHस्ता ताथ न न पु; रोकोH0 ।।७।।

Although seeing Thee, O Lord, is indeed the means of getting united with Thee, still he wishes to worship Thee through the Yoga of devotion; therefore, pray, instruct him about that so that through the various holy practices, etc. as appropriate to place and time, and the different types of services, he can propitiate Thee by the Yoga of devotion. [6-7]

त्वन्मख म्भ जगक्षिलाताम ज्ञा मताBरोस 4नBपु0 ।

क्षिपुपु सस् त्व 4जगन्ना थ पुश्यत्यषो ऽक्षिनमषो कोम ।।८।।

The King is desirous of drinking the nectarean sap in the form of commandment issuing from Thy lotus-like mouth and, O Lord targhaathe has beenlooking at Thee withoutablink. [8]

|| जHक्षिमक्षिनरुव ; ॥

इक्षिता क्षिवज्ञा क्षिपुता दाव 0 स क्षे त्कोमलाय क्षिनन ।

दा रुदाहा ऽक्षिपु क्षिवहासन्प्रा हा गम्भ रोय क्षिगरो ।।९।।

Jaimini said: Thusdirectlyentreatedby LordBrahma,the Lord, though with a Wooden Form,smiledandspoke inasolemnvoice. [9]

।। श्री प्राक्षिताम व ; ॥

इन्द्रौद्य म्ने प्रासन्नास्ता भक्त्य क्षिनष्को मकोमक्षि"भ0 ।

त्वदान्यन दा%B सम्पुन्ना को न प्यपुवर्मिजता ।।१०।।

The Blessed Image said: "Indradyumna! I am pleased with your devotion and the selfless deeds. Such an amount of wealth has not been sacrificed at all by anyone except you. [10]

वरो4दादा क्षिम ता भ!पु मक्षिय भक्षिक्तं0 क्षिस्थरो ऽस्ता ता ।

उत्सज्Bय क्षिवत्तको - स्ता यन्मम यतान 4कोBताम ।।११।।

भङ्ग ऽप्य तास्य रो ज न्द्रौ स्थ न4नत्यज्यता मय .।१२१।

O King, I grant you the boon: may your devotion unto Me be steady! My Abode has been built by you giving away money in crores; O Emperor, even in the event of its breaking, this place will not be left by Me. [11-12.1]

को ला न्तारो ऽक्षिपु य ऽप्यन्य0प्रा स दा 4को रोक्षियष्यक्षिता ।।१२.२।।

तावHवको र्मिता0 स न!न4त्वत्प्रा त्य तात्रम क्षिस्थक्षिता0 ।१३.१।

Even though with passage of time anyone else may build a temple, that will be certainly to your fame alone, and I shall surely stay there because of My Love for you. [12.2-13.1]

सत्य4सत्य 4पु न0सत्य 4सत्यम वब्रव क्षिमता ।।१३.२ ।।

प्रा स दाभङ्ग तात्स्थ न4 नत्यक्ष्य क्षिमकोदा ;न।१४.१ ।

This is the truth, this is the truth, and this again is the truth - I tell you only the truth: I shall never leave this place even in the event of breaking of the temple. [13.2-14.1]

अन नदा रुवपु षो स्थ स्य म्यत्रपुरो धाको"म ।।१४.२।।

क्षिXता य4पुद्मय न स्ता य वत्पुटिरोसम प्यता ।१५.१।

I shall stay here with this Wooden Form till the completion of the second half of Brahma's life. [14.2-15.1]

मन 0स्व यम्भ वस्य स्य क्षिXता य ;;ता य "ग ।। .१५२।।

कोBतास्य प्राथम ज्यष्ठ ग्र ष्म ख्यक्रृता सक्षि4स्थता30 ।

ज्यष्Hठ्य महा 4; वता णे"स्तात्पु ण्यजन्मव सरोम ।।१६।।

I have incarnated Myself during the summer season on the full-moon day of the first Jyestha month of the Satya Age of the second Four-Age period of this Svayambhuva Manu; that is My holy Birthday. [15.2-16]

तास्य 4 म स्नापुन 4को य न्"महा स्ना नक्षिवधा नता0 ।

प्रात्य; य" 4महा रो ज स क्षिधाव स 4समक्षिBद्धमता ।।१७।।

O eminent King, on that day My sacred Bath shouldbe performed on the Image according to the rule prescribed for the 'Great Bath', in a grand manner, together with the preliminary purificatory ceremony of touching and placing the vessel containing fragrant objects. [17]

पु पु4क्षिवन %क्षियष्य क्षिम को टि-जन्मक्षिभरोर्मिजताम ।

सव"ता थ"क्रता फला4 सव"दा नफला4ताथ ।। १८ ।।

पुश्यता 4 ; क्षिपु रो ज§द्रौ फला 4ता वत्प्रापुद्यता ।१९.१।

By that I shall destroy all the sinsacquired through a crore of births. The rewards of all sacred bathing places and the benefit of all kinds of charity will also be available. Similar benefit will also likewise accrue even to those who see this. [18-19.1]

न्यग्र ध्रा दास्नो को!पु0 सव"ता थ"मय ऽक्षिस्ता क्षिहा ।।१९.२।।

To the north from the Banyan tree there is the well which is the repository of all the sacred bathing places.[19.2]

स्ना न य पु!वwक्षिनम य" किंकोक्षि;दा च्छ दिदाता 4भ व ।

अवता णे"स्त्वहा 4पुश्च त्त 4क्षिवक्षिवच्य प्राको %य ।।२०।।

It was formerly madeforthe Bath, butnowithas beencovered a little by earth. But I have incarnated Myself subsequently; considering this, make it public. [20]

सस्4को य0" स ;ता दाश्"य 4बासिंला दात्त्व क्षिवधा नता0 ।

रोक्षेकोक्षे त्रपु ला य दिदा% 4पु लाभ् य एव ; ।।२१।।

It should be madereadyand sanctified on thefourteenth day of the fortnight, after making offering in conformity with rules, to the Guardian of the sacred place who protects it as also to the guardians of the quarters. [21]

कोम्बाको हा लामरो जध्वक्षिनषो सस् वरो षो ; ।

क्षिXज ताय0 स्वणे"को म्भHरुद्धरो यस् ताता जलाम ॥२२॥

Amidst melodious sounds of conches, musical instruments, and tambourines, Brahmins should draw water from it with golden pots. [22]

ज्यH ष्ठ्य 4प्रा तास्तान को ला ब्रह्मणे सक्षिहाता 4; म म ।

रो म4सभ द्रौ प्य4स्त4ला कोमव प्रो य ता ।।२३।।

Bathing Me, Balabhadra and Subhadra along with Brahma in the morning time of the full-moon day of Jyestha month, one attains to My Abode. [23]

स्ना प्यम न4ता य0 पुश्यन् म 4तादा नBपुसत्तम।

दाहा बान्धामव प्रो क्षिता न पु न0 स ता पु!रुषो0।।२४।।

O Most excellent King, that man who sees Me while being bathed at that time, surely does not again get the bondage of the body. [24]

को रोक्षियत्व दाढाB4 मश्चमH% न्य 4दिदाक्षि%मक्षिण्डताम ।

क्षिवता न% भ रोक्षि;ता4;न्दान म्भ0 समक्षि क्षेताम ।।२५।।

तात्रम 4रो मभद्रौ भ्य 4स्ना पुक्षियत्व पु नन"यता ।।२६।।

A strong stage should be got erected in the north-east direction, decorated and made beautiful with a canopy, and sprinkled with sandal-water. After bathing Me there along with Balabhadra and Subhadra, I should again be taken back. [25-26]

दाक्षिक्षेणे क्षिभ4क्ष्ता 4य म 4पुश्यक्षिताभक्षित्तंता0।

तात्तद्भुध्रु वमव प्रो क्षिता मनस यद्यदिदाच्छक्षिता।।२७।।

One who with devotion sees Me going southwards, certainly obtains whatever he desires in mind. [27] [15]

ताता0पुश्चदा% हा क्षिन स्थ पुक्षियत्व ता म 4नBपु । ७॥

क्षिवरूपुमक्षिभरूपु4व नपुश्यस्कोदा ;न ।।२८।।

Thereafter, keeping Me for fifteen days, O King, none should at any time see Me, whether disfigured or good- looking. [28]

ज्यष्ठ स्ना नक्षिमदा 4कोBत्व सव"पु पु0H प्राम च्यता ।। २९ ।।

Performing this Bath of the month of Jyestha, one is freed from all sins. [29]

ग क्षिण्ड; ख्य 4महा य त्र 4प्राको व थ 0 क्षिक्षेता श्वरो ।

यस्य 0 सको4 ता"न दाव नरो0 पु पु क्षिXमच् यता ।।३०॥

O King, perform the great Festive Procession calledGundică, just by merely talkingof the gloryof which manisfreed fromsin.[30]

म घम सस्य पुश्चम्य मष्टम्य 4;Hत्र%क् लाको ।

एता को ला 0 प्रा%स्ता क्षिहा ग क्षिण्ड; ख्यमहा त्सव ।।३१ ।।

For the Great Festival called Gundicã, these times - on thefifth day of the month of Magha and on the eighth day of the month of Caitra in the bright half- are verily considered suitable. [31]

क्षिव% षो न्म क्षेदा ऽऽषो ढाक्षिXता य पु ष्यसय4ता ।

ऋक्षे भ व क्षिताथ को य "सदा स प्रा ताय मम ||३२||

Especially conducive toLiberation is the second day of the month of Asaḍha, when it is in conjunction with the Pusya star. Even in the absence of that star, it should alwaysbe performed onthat day for My pleasure. [32]

आषो ढास्य क्षिसता पुक्षे क्षिXता य पु ष्यसय4ता ।

तास्य 4 रोथ सम रो प्य रो म 4म 4भद्रौय सहा ।।३३।।

महा त्सवप्रावत्त्Bयथ wप्रा णेक्षियत्व क्षिXज न्बाहून ।

ग 4क्षिड; मण्डपु4न म यत्र ह्रामजन 4पु रो ||३४||

In the bright fortnight of Asadha month, on thesecond day when there is conjunction with the Pusya star, Balabhadra and I should be placed along with Subhadra on the chariot, pleasing many Brahmins for the purpose of conducting the Great Festival, for moving onwards to the place called Gundică Open Hall, where I had manifested atfirst. [33-34]

अश्वमधा सहास्रस्य महा व दा तादा भवता ।

तास्य 0 पु ण्यताम 4स्थ न 4पुBक्षिथर्व्या 4न हा क्षिवद्यता ।। ३५ ।।

यत्र ज हा : पु4;%तावषो "क्षिणे प्रा ताय मम ।

मम प्रा क्षिताकोरो4 स्थ न 4तास्म न्ना न्यद्धरो गताम ।।३६ ।।

It had become then the great platform for the thousand horse-sacrifices: a place holier than that does not exist on this earth. There you had offered oblations for five hundred years for pleasing Me, and there is no other place more pleasing to Me than that available on the earth. [35-36]

यथ य4न लाक्षि%खरो प्रा स दान ताव धान ।

;ता मख न रो धा न महा प्रा क्षिताकोरो मम ।। ३७ ।।

ताथ नBसिंसहाक्षे त्र व Hमहा वदि दा ताव क्रता 0 ।

मम त्पुत्तश्च क्षिनलाय 4प्रा क्षिताकोBन्मम % श्वताम ॥३८॥

Just as this Nila Mountain because of your temple now, as per the entreaty of Brahma, is highly pleasing to Me, likewise, in the sacred spot of Nrsimha, the great platform of your sacrifice, which is also the Abode of My manifestation, is pleasing to Me perpetually. [37-38]

बाहुको ला4क्षिस्थताश्च हा 4तास्य 4म प्रा क्षितारुत्तम ।

आत्म म पुद्मभ!रो षो प्रा स दा स्थ क्षिपुता ऽमन ।। ३९ ।।

अस्य न रो धा त्वद्भाक्त्य ह्येवक्षिताष्ठऽ त्र क्षिनत्यदा ।

दिदान क्षिन नवय स्य क्षिमताथ तास्म दिदाहा गता0 ।।४०।।

Also, for a long time I have stayed there, and highest is My love for it. This Lotus-born Lord (Brahma) is My own Self, and I have been installed by Him in the temple. As per His entreaty and by your devotion, I shall indeed stay here perpetually. For nine days I shall go there and likewise from there I shall come back here. [39-40]

तात्र क्षिस्ताता महा रो जसव"ता थम"य4सरो0 ।

तात्त रो सप्तदिदावस न्स्थ स्य म्यन क्षिजघBक्षेय ।।४१।।

O Emperor, located there is your tank which contains all the sacred bathing places. I shall stay on its bank for seven days with a wish to bestow kindness. [41]

तात्र क्षिस्थता4म 4पुश्यन्ता य क्षिन्ता मत्य "मम लायम ।

क्षितास्त्र0 को ट्यो ऽधा"को - ; ता थ "न 4भ वनत्रय ॥४२॥

ता क्षिन सव क्षि"णे सरोक्षिस मत्स क्षिन्नाध्य द्भुव्रजक्षिन्ता ता ।४३.१।

Mortals who see Me present there, will go to My Abode. Three and half crores of holy bathing places are there in the three worlds; all those will come to your tank because of My presence. [42-43.1]

तात्रस्ना त्व ; क्षिवक्षिधावद्भुदाष्B ट्व म 4 भक्षिक्तंभ़ वता0 ।।४३ २।।

जनन जठेरो क्ला %4 पु नन न" भवक्षिन्ता क्षिहा ।४४ १।

Having bathed there in accordance with rule and having seen Me with an attitude of devotion, people surely would not again have to experience afflictions in the mother's womb. [43.2-44.1]

नवमऽ क्षि न सम य न्ता4दाक्षिक्षेणे %तमश्व ।।४४२।।

य पुश्यक्षिन्ता प्राक्षितापुदामश्वमधा क्रता 0 फलाम

प्रा प्यभ ग सिंनद्रौसम न्भ क्त्व न्ता म 4क्षिव%क्षिन्ता ता ।।४५।।

Those who see Me at the time of returning facing southwards on the ninth day, at every step get the merits of the horse-sacrifice, and after enjoying pleasures equal to those of Indra, enter Me in the end. [44.2-45]

मम त्थ न4मम स्व पु4मत्पु श्वपु"टिरोवता"नम ।

म ग"प्रा वरोणे4;Hव पु ष्यस्ना नमहा त्सवम ।।४६।।

फ ल्ग न्य 4क्र डन4 को य " ला य 4ममभ!क्षिमपु ।४७१।

O King, My waking, My sleeping, My changing of side, covering Me in the month of Margasirsa, the great festival of Pusya Bath, and My sporting on the swing in the month of Phalguna, should all be celebrated. [46-47.1]

दा ला य 4यऽ क्षिपुपुश्यक्षिन्तादाक्षिक्षेणे मख पु!क्षिजताम ।।४७२।।

ब्रह्महात्य दिदाक्षिभ0पु पुHमच् "यन्ता न त्रस%4य0 ।।४८।।

And those who see Me on the swing being worshipped facing the south, are freed from sins like killing a Brahmin, etc.: regarding this there is no doubt. [47.2-48]

अनय म wसमभ्यच्य"दाष्Bट्व म 4प्राक्षिणेपुत्य;।

प्रात्यको मष्टस हास्त्र4 व क्षिजमधा फला4लाभ ता ।।४९।।

During these two festivals, worshipping Me, seeing Me and prostrating before Me, one gets in respect of each the fruits of eight thousand horse-sacrifices. [49]

;Hत्र क्षिसतात्रय दाश्य 4को य त्"कोमप्रा"पु!रोणेम ।

;Hत्र म क्षिस ;ता दाश्"य 4दामनHम >प्रापु!जनम ।

% क्लापुक्षे ता य को य0 "सव"पु पुक्षेय भवता ।। ५०।।

In the month of Caitra, on the thirteenth day of the bright fortnight, the festival of completion of the rites should be performed. For those who excellently worship Me on the fourteenth day of the bright fortnight of Caitra month with Damana grass (Artemisia indica), there will be destruction of all their sins. [50]

वH% खस्य क्षिसता पुक्षे ताBता य ऽक्षेयसक्षि4 ज्ञाता ।

तात्रम 4लापु यद्रौ न्धालापु नHरोक्षिता% भन0H।।५१।।

In the bright fortnight of Vaisakha month, the third day is termed ‘Aksaya' (imperishable). I should be anointed on that day with excellent sandal paste. [51]

प्रा ताय मम य को यरु "त्सव न्मम% श्वता न ।

;ता वग""प्रादा ह्ये ता प्रात्यको 4पुटिरोको र्मिताता 0।।५२।

For those who for My pleasure would perform My festivals which have eternal value, these have been proclaimed to be the granters, each one singly, of the four objects of human life". [52]

॥ जक्षिHमक्षिनरुव ;॥

इक्षिता दात्त्व वरो4 तास्म इन्द्रौद्य म्ने य भ क्षिXज 0 ।

ब्रह्म णेम हा भगव न्स्मरो म्भ रुहासन्म ख0 ।।५३।।

Jaimini said: O Sages, thus having granted boon to Indradyumna, the Lord who had a smiling face looking like a blown lotus, spoke to Lord Brahma: [53]

;ता मख " तावप्रा त्य Hसव wसम्पु दिदाता4मय ।

त्वदिदाच्छ क्षिहा ममवH च्छ न भदा ह्ये वय ध्रु "वम ।।५४।।

“O Brahma ! I have brought about everything for your satisfaction. Your wish is indeed My wish only: it is certain that between us verily there is no difference. [54]

यन्म 4म धावमर्ति!तात्व4पु रो प्रा र्मिथताव नक्षिस ।

तास्यवH पुटिरोपु को ऽयमवता रो0 कोBता मय ।। ५५ ।।

As you had previously prayed to Me when I was in the Form of Madhava, only as a result of that I have taken this incarnation. [55]

एव4म मत्र दाष्Bट्व त्वभ्यच्य "प्रा णे न्सत्4यज्य मच् यता ।

क्रम त्सव >त्वय स धाwभ!य0 स यज् यम व; ।। ५६।।

Seeing Me here and worshipping Me, on giving up life one is liberated; in course of time all, together with you, will also further on attain union with Me. [56]

यX ; क्षिभलापुन्मत्य\ म मत्र क्षिहा क्षिनषो वता ।

अवश्य 4तादाव प्रो क्षिता सग4त्य ; त्र भ!पुता0 ।। ५७।।

व्रजदा न` सत्यला को4 क्षित्रदिदाव 4य न्ता दाव ता 0 ।

ताव य0 पु!र्मितापुयन्"तामहामत्र क्षिस्थता ध्रु वम ।।५८।।

Expressing whatever through words a man verily worships Me here, that he surely gets because of the association of the King here. You now proceed to Satyaloka; let the gods go to heaven. Till the completion of your life-span I shall surely stay here". [57-58]

तातास्ता हार्मिषोता 0 सव >ब्रह्मर्मिषोसरो सत्तम 0 ।

प्राणेम्यक्षि%रोस दाव 4जग्मस् ता क्षिनलाय4स्वकोम ।।५९।।

Thereupon, all of them, those most excellent Brahmic Sages and gods, were very happy; bowing down their heads to the Lord they went to their own residence. [59]

दाव ऽक्षिपु;जगन्ना थ0प्राक्षिताम रूपुद्यात्तंB

ता!ष्णे` क्षिताष्ठक्षिता सव>षो 4 हाषो"म पु दायन्नाBणे म ।। ६० ।।

And the Lord of the worlds, Lord Jagannatha, who had taken the Form of an Image at that time, remained silently bringing joy to all human beings. [60]

इन्द्रौद्य म्ने ऽक्षिपुधाम त्"म क्षिवष्णे भक्तं दाढाBव्रता0।

अन व्रजन्पुद्मय सिंनता न दिदाष्ट न्यवता"ता ।।६१।।

Indradyumna, too, who was righteous, was a devotee of Lord Visnu and was firm in his observances, followed the Lotus-born Lord (Brahma), but as advised by Him, stayed back. [61]

य त्र 0 सव "भगवता आज्ञाप्त 0 स धा को रोय ।

असिंस्मस्ता ष्ट जगन्ना थ सन्ता ष्ट 4व H;रो ;रोम ।।६२।।

इत्य ज्ञा 4 पुद्मय न स्ता मह्वार्थी क्षिक्षेता श्वरो0 ।

। न रोदान सहा श्री म क्षिन्नाक्षिधान ; समक्षिBद्धमता ।

ज्य ष्ठस्ना न दिदाको4 सवम"त् सव4क्षिनरोवता"यता ।।६३।।

"Get done excellently all the festivals which have been commanded by the Lord. When this Lord Jagannatha is pleased, all the moving and the non-moving beings will indeed be well satisfied"- this was the command of the Lotus-born Lord (Brahma). The King received it with bowed head, and being prosperous, along with Narada he performed all the festivals like the Bath in Jyestha month, etc. in a grand manner through Nidhi (Padmanidhi). [62-63]

इक्षिताश्री स्को न्दा महा पु रो णेएको % क्षितास हास्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा दा रुब्रह्

सको % दिदान्द्रौद्युम्नेश्वरोला भ न मकोH नसिंत्र% ऽध्य य0 ।। २९।।

Thus ends the Twenty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Indradyumna's Getting Boons from the Lord as Brahman in Wooden Form".

सिंत्र% ऽध्य य0

Thirtieth Chapter

Glory of the Five Holy Spots

।। मन य ऊ;0 ।।

;को रो को न क्षिवक्षिधान जन्मस्ना न 4क्षिश्रीय0 पुता0 ।

अन्य नप्यत् सव न्सव क्षि"न्वक्षिधावद्भुब्र!क्षिहा न मन ।।१।।

The Sages asked: O Sage, bywhat procedure did he perform the Bath on the Birthday of the Lord of Goddess Laksmi, as also all the other festivals? Tell us that properly. [1]

न रोदान पु रो प्रा क्तं4 सव wता मक्षि नसत्तम ।

स क्षिहा व दा ताम0पु रो ब्रह्म ब्रह्मसता मक्षि न0 ।।२।।

Formerly, O most excellentSage,allthat wastoldtoThee by Narada. That Sage who is the son of Lord Brahma, verily knows Brahman which is beyond darkness. [2]

तात्सवwब्र!क्षिहा तात्त्व न म न को3ता!हाला 4क्षिहा न0 ।

अहा भ ग्य 4नरोपुता टिरोन्द्रौद्य स्नेस्य भ म न ।।३॥

O Sage, tell us allthataccurately: we have indeedcuriosity. Ah! what a good fortune of KingIndradyumna, O Sage ! [3]

तास्य ता वक्षिता कोम न्"ता अत्यद्भुभ ताक्षिमदा 4महाता ।

न श्री ता क्षिहा न दाष्टB क्षिहा प्राक्षिताम दा रुक्षिनर्मिमता ।।४।।

सज वतान वत्स क्षे Xरो4 दाद्य न्मन ष्यवता ।

स्म रो4 स्म रो4 भगवताश्चटिरोता 4पु पुन %नम ।।५।।

;टिरोता4तास्य नBपुता दाला" "भ 4मत्यव" क्षिसन म ।

न सन्ता षो ऽक्षिस्ता भगवञ्छBण्वता 4न महा मन ।।६।।

At the conclusion of such great deed of his, this important and extremely wonderful thing had taken place. Never was it heard of, nor seen before that an image made of wood should directly grant boon like one endowed with a living body, as a human being. Remembering the story of the Lord which brings about destruction of sins, and the deeds of that King which are also beyond the reach of the inhabitants of the earth, O Holy one, there is no satisfaction yet for us who arehearing this, O Great Sage. [4-6]

ताXदा न क्रमशेम न्य त्र 0 सव घ"न %न 0 ।

य स 4सदा4%"न X स वकोH ण्ठे इक्षिता क्षिनक्षिश्चताम ।।७।।

य त्र म हा त्म्यवक्तं स3 यत्स क्षे न्मधास दा!न0 ।

तान्ना वदा महा भ ग जगता 4क्षिहाताको म्यय ||८||

Hence tell us in dueorder aboutthe festivals which destroy all sins. By witnessing them there will be dwelling in Vaikuntha (the Abode of Lord Visnu) - this is the decisive conclusion. Since this Lord Visnu Himself has spoken about the glory of the festivals, tell us about that with a view to the welfare of the worlds, O highly distinguished one. [7-8]

।। जक्षिHमक्षिनरुव ; ।।

ज्यष्ठ स्ना न4प्रावक्ष्य क्षिम %Bणे ध्व 4मन य ऽधान । ९.१।

Jaimini said: I shalltellabouttheJyesthaBath:listennow, O Sages. [9.1]

ज्य ष्ठ% क्लादा%म्य 4ता व्रता 4सको4ल्प्य व ग्यता0 ।। ९.२।।

प्रा तारुत्थ य को व ता पु4;ता थ wक्षिवधा नता0 । १०.१ ।

Having taken the resolve for the holy act, on the tenth day of the bright half of Jyestha month, one should get up early in the morning and with complete control of speech, undertake visit to the five holy spots (Pancatirtha) in accordance with rule. [9.2-10.1]

म को"ण्डय व-4 गत्व ; ;म्य प्रायता0 पु म न ।। १०.२।।

प्रा थय"च् छ4कोरो4 नत्व कोBता ञ्जक्षिलापु - ऽग्रता0 ।।११।।

Going to Markandeyavata (Markandeya Tank), withself- control the man should have purificatory sipping of water and, bowing to Lord Siva, with palms joined reverentially infront, should pray : [10.2-11]

अक्षिताता क्ष्णे महा को य कोल्पु न्तादाहान पुम ।

भHरोव य नमस्ता भ्यमन ज्ञा 4दा ता महाक्षि"स ।।१२।।

“O Lord who art very fiery (in temper), O Lord with a colossal body, O Lord who art like the Fire of Dissolution at the end of the Kalpa', salutations unto Thee, O Lord Bhairava ! Be gracious to grant permission". [12]

ताता0 प्राक्षिवश्य ता थ wता वHदिदाकोH0 पुञ्चव रुणे0H ।

अघमषो"णेसक्तं! न क्षित्ररो वBत्तन व क्षिXज 0 ।

स्ना त्व यथ वत्स्ना य ता मन्त्रणेा न ; न्ताता0 ।। १३।।

नम0 क्षि%व य % न्ता य सवपु" पुहारो य ; ।

स्ना न4कोरो क्षिम दाव % मम नश्यता पु ताकोम ।।१४।।

Then he should enterthe holy bathingplace,andafter taking bath appropriately with chanting of the Vedic

1. World-cycle or the time measuring duration of the world

Pancavaruna mantras or the Aghamarsana sukta repeated thrice, O Sages, at the end he should bathe with this mantra: "Salutations to Lord Siva who is Gentle, and is the Destroyer of all sins. I am bathing, O Lord of the gods, may my sins be destroyed ! [13-14]

सस4 रोस गरो मग्ना4पु पुग्रस्ताम; तानम ।

त्र क्षिहा म 4भगन त्रघ्न क्षित्रपु रो रो नम ऽस्ता ता ।। १५ ।।

O Destroyer of Bhaga's[2] eyes, save me who am immersed in the ocean of worldly existence, afflicted by sins, and devoid of understanding; O Enemy of the Triple City of demons, salutations be unto Thee”.[15]

एव4स्ना त्व बाक्षिहाग"त्व धा3ताव स 0 सपु ण्ड्रको0 ।

दाव नBषो क्षिन्पुताn4श्चHव तापु"क्षियत्व यथ क्षिवक्षिधा ।। १६ ।।

प्राक्षिवश्य %ङ्कोरो ग रो4 स्पुBष्ट्रा वBषोणेय वB"षोम ।

मन्त्र णे न न भ क्षिवप्रा 0 सव"क्रता फला 4लाभता ।।१७।।

Thus having bathed, he should come out, put on washed clothes, and having the pundraka[3] mark on the forehead, he should offer libations to the gods, sages, and forefathers in accordance with procedure. Then he should enter the temple of Lord Siva, O Sages, and by touching the Bull at the testicles reciting this mantra, he will get the merit of all sacrifices: [16- 17]

धामश्चत्वा ष्पु द्यज्ञास्त्व 4स्वणे"%Bङ्गस्त्रीय वपु0 ।

ग पुता बा हारूपुस्त्व 4%क्षि!लान 4त्व 4नम म्यहाम ।।१८।।

2. A god whose eyes weredestroyedby LordSiva during Daksa's sacrifice

3. A mark made on the forehead with ashes or coloured substances by devotees ofLord Visnu

“Thou art the four-footed Dharma4', the sacrifice, Thou hast golden horns and hast the three Vedas as Thy body, O Bull! Thou art in the form of the vehicle of Lord Siva; I bow to Thee who art the Lord bearing the Trident (Siva) Himself". [18]

अघ रोमन्त्र णे ताता0 पु!जयद्भु वषोBव हानम ।

पुश्चब्रह्मक्षिभक्ष्र"क्षिग्भस्ता सस्4पुB% सिंल्लागमत्त मम ।।१९।।

Thereafter with theAghoramantraheshould worship Lord Siva, and with chanting of the Panca Brahma mantras of Rgveda, properly touch the excellent Linga. [19]

अङ्गष्ठन स्पुB%सिं ल्लाग4मक्षि ष्टन %क्षित्तंम व ; ।

पु!जक्षियत्व ता क्षिवक्षिधावत्स्ता त्व दाव 4पु रोक्षिXषोम ।।२०।।

दा% न मश्वमधा न 4फला4प्रा प्रो त्यन त्तमम । २१.१ ।

He should touch the Lingawith the thumb and the Sakti only with the fist. Worshipping duly and praying to Lord Siva the Enemy of the Triple City of demons, he gets the incomparably excellent merit of ten horse-sacrifices. [20-21.1]

म को"ण्डय व- स्रा त्व दाष्ट्राB दाव 4ता %ङ्कोरोम ।।२१.२।।

फला 4प्रा प्रो त्यक्षिवकोला 4रो जसय! श्वमधा य 0 ।

अन्ता क्षि%वस्य स ला क्य 4प्रा प्य ज्ञा न 4ताता नरो0 ।।२२।।

क्रम च्च लाभता मसिं त्तं जगन्ना थप्रास दाता0 । २३.१ ।

Bathing in Markandeya tankand seeing Lord Siva, he gets the entire merit of the Rajasüya and the horse sacrifices, and at the end attains to the realm of Lord Siva. There the man gets knowledge, and gradually attains Liberation by the grace of Lord Jagannatha. [21.2-23.1]

4. Righteousness

ताता म3न व्रज व 4न रो यणेमन मयम ।।२३.२ ।।

ता क्षिक्षेणेक्षिस्थता4क्षिवष्णे रूपु 4न्यग्र धामत्त

दा%"न दाक्षिपु पु पु न 4पु पुसहा4क्षितान %नम ।।२४।।

ता4दाष्Bट्व प्राणेमद्भु दारो! द्ध्रा वयन्पु रुषो त्तमम । २५.१ ।

Thereafter he should silently proceed towards Lord Narayana who is free from all evils. Located to His south is the excellent Banyan tree which is the form of Lord Visnu; even just by seeing it, there is destruction of the multitude of the sins of sinners. Seeing it, he should prostrate himself from a distance, thinking of it as the Purusottama (Supreme Being) Himself. [23.2-25.1]

प्रादाक्षिक्षेणे4ताता0 को य दि"दाम 4मन्त्रमदा रोयन ।। २५.२।।

अमरोस्त्व 4सदा कोल्पु क्षिवष्णे रो यतान 4महाता ।

न्यग्र धा हारो म पु पु 4क्षिवष्णे रूपु नम ऽस्ता ता ।। २६ ।।

Then he should go round it utteringthis mantra. "O Kalpa tree, Thou art for ever deathless, and art the great Abode of Lord Visnu. O Banyan, remove my sin; O Form of Lord Visnu,salutations beunto Thee. [25.2-26]

नम ऽस्त्वव्यक्तंरूपु य महा प्रालायस्थ क्षियन ।

एको श्रीय य जगता 4कोल्पुवBक्षे य ता नम0 ।। २७ ।।

Salutations be toThee whose realform is Unmanifest, and who remainest stable even during the great Cosmic Dissolution; salutations to Thee, the Wish-fulfilling Tree, who art the only one Support of the worlds". [27]

स्ता वञ्चपु त्त ताद्भाक्त्य मला! तास्य जन दान"म ।

को टि-जन्म%ता द्भुभ!तापु पु दाव क्षिवमच् यता ।।२८।।

ताच्छ य क्रमणे न क्षिपु क्षिनष्पु पु ज यता नरो0 ।२९.१।

Thus extolling, with devotion to it, near itsroot he should repeat the names of Lord Visnu; thereby he is indeed freed from the sins accrued in a hundred crore of births. A man becomes free from sin, even just by stepping into its shade. [28-29.1]

ताता0 सपु णे wप्राप्नोमच्यु 4हारो 0 पु रो0 ।। २९.२ ।।

क्षिस्थता भक्षित्तंनता क्षिवष्णे 0 कोBता ञ्चक्षिलापु - मदा ।

छन्दा मय जगद्ध मन्य नरूपु क्षित्रवBXपु0 ।। ३० ।।

यज्ञारूपु जगद्ध्या क्षिपुन्प्रा यम णे य ता नम0 ।

स्ता त्वत् थ 4गरुड 4पु पु न्मच् यता ञ्न कोजन्मज ता ।। ३१ ।।

Then, remaining in front of Lord Visnu and bent with devotion, he should bow down to Garuda who is in the form of Lord Visnu's vehicle, and with palms joined reverentially, pray with joy: "O Lord containing the sacred hymns, O Abode of the world, O Lord in the form of vehicle, O Lord having the three-fold stoma as Thy body, O Lord who hast sacrifice as Thy form, O Lord pervading the world! Salutations to Thee who art being pleased". Praying thus to Garuda, he is freed from the sin accrued from many lives. [29.2-31]

व ङ्मन0कोमक्षि"नयता गच्छ व 4क्षिवक्षि;न्तायन ।

प्राक्षिवश्य दाव ता ग रो4 कोBत्व ता 4क्षित्र0 प्रादाक्षिक्षेणेम ।।३२।।

पु!जय न्मन्त्ररो जन सन्नांपु रुषोस्य व ।

X दा% क्षेरोमन्त्रक्षेत्र व ज यता रुक्षि;0 ।।३३॥

Then, with speech, mind and action controlled, heshould thus proceed, thinking of the Lord. Having entered the Abode of the Lord and circumambulating Him three times, he should worship by the best mantra or by Purusa sūkta, or by the twelve syllabled mantra - for whichever he has got liking. [32-33]

पु!ज क्षिधाको टिरोणे0 सव >ब्रह्मक्षेत्रक्षिव%स्ताता0 ।

अन्य षो 4 दा%"न 4भक्त्य ताय न म" न को ता"न ता ।।३४।।

Brahmins, Ksatriyas,Vaisyas- all of them are entitled to perform the worship; for those other than them only seeing the Deities with devotion is permissible, with chantingof the Names ofthe two Deities. [34]

पुश्च पु; रोक्षिवक्षिधान पु!जयत् पुरोमश्च

कोBता श्रक्षिलापु - भ!त्व ;दा 4स्ता त्रमदा रोयता ॥३५॥

He should worship theSupremeLordby theprocedure in which five sacred services are offered, and with palms joined reverentially, utter this hymn: [35]

दाव दाव जगन्ना थ सस4 रो णे"वता रोको ।

भक्तं न ग्र हाको सदा रोक्षे म 4पु दाय न"ताम ॥ ३६॥

“O Lord of gods, O Lordof theworld Lord Jagannatha, O Lord who savest from the ocean of worldly existence, O Lord who art ever gracious to the devotees, protect mewho havebowed to Thy Feet. [36]

जय कोBष्णे जगन्ना थ जय सव घ"न %न ।

जय %षो जगXन्द्यपु दा म्भ ज नम ऽस्ता ता ।। ३७।।

Victory to Thee, OLord Krsna, OLord of the world ! Victory to Thee, O Destroyer of all sins! Victory to Thee, O Lord whose lotus-like Feet are adored by all the worlds; salutations be unto Thee. [37]

5. Offering of sandal paste, flowers, incense, lamp and food

जय ब्रह्म ण्डको - % व दाक्षिन0श्च सव ताको ।

अ% षोजगदा धा रो पुरोम त्मन्नाम ऽस्ता ता ।। ३८॥

Victory to Thee, O Lordof crores of universes, OLordwhose exhaled air are the Vedas ! O Support of all the worlds, O Supreme Self, salutations be unto Thee. [38]

जय ब्रह्मन् द्रौरुद्रौ दिदादाव 3घप्राणेता र्मितान ता ।

जय क्षिखलाजगद्ध मन्नान्ताय "क्षिमन्नाम ऽस्ता ता ।। ३९ ।।

Victory to Thee,ORemover of the sorrowof thehost of the gods beginning from Brahma, Indra and Siva who bow to Thee! Victory to Thee,

O Resting place of the entire world ! O Inner Controller, salutations be unto Thee. [39]

जयक्षिनर्व्या ङ्कोरुणे पु थ धा दा नवत्सला ।

दा न न थHको%रोणे क्षिवश्वस क्षिक्षेन्नाम ऽस्ता ता ।।४०।।

Victory to Thee, O Ocean of deceitless compassion, O Lord who art kind to the destitute ! O Sole Refuge of the miserable and the helpless ones, O Witness of the universe, salutations be unto Thee. [40]

सस4ोक्षिसन्धास क्षिलाला म हा वता> सदा स् तारो ।

षोड!र्मिमको लादाष् पु रो को कोमग्र" हादा रुणे ।।४१।।

क्षिनरो श्रीय क्षिनरो लाम्बा क्षिन0स रो दा0 खफ क्षिनला ।

ताव म य ग णेHबा"द्धमव% 4पुक्षिताता 4ताता0 ।।४२।।

म 4समद्धो दाव % कोBपु पु ङ्गक्षिवला कोन0H ।

तात्र मग्ना4सरो श्री ष्ठ सप्रा स दाप्राको %को ।।४३।।

I am bound by the qualities of Thy Illusion, and have helplessly fallen into the waters of the ocean of worldly existence which has whirlpools of delusion, which is

6. Sattva, rajas and tamas

प्रापुन्नादा नत्र णे य स्फ -न त्रसरो रुहा ।

त्वमव %पुरो % षोकोलाषो क्षे लानप्राभ0 ।।५२।।

O Lord whose lotus-like eyes are open for saving the destitute ones who have taken refuge! O Lord, Thou alone art able to wash away all sins completely. [52]

प्रापुन्नाकोरुणे सिंसधा दा नबान्धा नम ऽस्ता ता ।

;रो ;रो फणे ग्र णे धाताB यन वसन् धारो ।।५३॥

म मद्धरो स्म द्भुदाष् पु रो द्भाव म्भ धारो पु रो.ता0 । ५४१।

O Ocean of mercy for those who have taken refuge, O Friend of the destitute, salutations be unto Thee. The earth with the moving and the non-moving things is supported by Thee on top of Thy hood; save me from

this shoreless ocean of worldly existence which is difficult to go across. [53-54.1]

पुरो पुरो णे 4पुरोम पुरोम% नम ऽस्ता ता ।।५४.२।।

O Lord who art higher than both the remote and the proximate, O Supreme Lord, salutations be unto Thee". [54.2]

स्ता त्ववH4न गरो ज न 4बाला4मस लाधा टिरोणेम ।

पु!जयज्ञुाता म दिदाको रोणे4भद्रौला ;न म ।।५५।।

Thus having prayed to the King of the Serpents Lord Balabhadra who holds the club, he should worship the Gentle-eyed Goddess who is the Primal Cause of the worlds. [55]

स्ता त्व जय 4ता 4भ क्षिवप्रा 0 प्राक्षिणेपुत्य प्रास दायता ।

जय दाक्षि व महा दाक्षि व प्रास दा भवता टिरोक्षिणे ।।५६।।

त्वत्पु दापुद्मम स द्य न क्षि;न्ता क्षिस्ता जगत्पुता ।

यतास्ता ;रोणे भ4 ज 4;ता व"ग कोस धानम ।।४७।।

दा%"न त्सव"ला को न 4सवव" छ4 फलाप्रा़दाम । ४८१ ।

O Lord of the world, having reached Thy lotus-like Feet, worry does not remain any more, since Thy lotus-like Feet are the sole means of attaining the four objects of life, and just by merely being seen, they grant fulfilment of all desires of all people". [47-48.1]

ताता0स रोध्वज4% षोमन्त्र णे पुटिरोपु!जय़ता ।।४८२।।

X दा% क्षेरोमन्त्रणे न म्रे व प्राणेव दिदान ।

एको ग्रम नस भ!त्व प्राक्षिणेपुत्य प्रास दाय ता ।।४९।।

Thereafter he should excellently worship Lord Balabhadra whose ensign is the plough, by the Sesa mantra or by the twelve-syllabled mantra, or by the name such as Om, etc. Being of one-pointed mind and prostrating himself, he should propitiate Him: [48.2-49]

जयरो मसदा रो मसक्षिच्चदा नन्दाक्षिवग्रहा ।

अक्षिवद्य पुङ्कोरोक्षिहाता क्षिनम"ला कोBताय नम0 ||५०||

“Victory to Thee, O Lord Balarama, O Lord who art ever Bliss, O Embodiment of Existence-Consciousness-Bliss Absolute, O Lord who art devoid of the mire of ignorance! Salutations to Thee who hast the pure Form ! [50]

जय क्षिखलाजगद्भ्रा रोधा रोणेश्रीमवर्मिजता ।

ता पुत्रयक्षिवकोषो "य ह्याला4 कोलायस सदा ।।५१॥

Victory to Thee, O Lord who holdest the burden of the entire world, yet art free from the fatigue of holding! Thou ever wieldest the plough for destruction of the three afflictions8'. [51]

8. See note 12, Chapter 1

प्रापुन्नादा नत्र णे य स्फ -न त्रसरो रुह्या ।

त्वमव %पुरो % षोकोलाषो क्षे लानप्राभ0 ।।५२।।

O Lord whose lotus-like eyes are open for saving the destitute ones who have taken refuge! O Lord, Thou alone art able to wash away all sins completely. [52]

प्रापुन्नाकोरुणे सिंसधा दा नबान्धा नम ऽस्ता ता ।

;रो ;रो फणे ग्र णे धाताB यन वसन् धारो ।।५३॥

म मद्भरो स्म द्भुदाष् पु रो द्भ्राव म्भ धारो पु रो्ता0 । ५४१।

O Ocean of mercy for those who have taken refuge, O Friend of the destitute, salutations be unto Thee. The earth with the moving and the non-moving things is supported by Thee on top of Thy hood; save me from this shoreless ocean of worldly existence which is difficult to go across. [53-54.1]

पुरो पुरो णे 4पुरोम पुरोम% नम ऽस्ता ता ।।५४.२।।

O Lord who art higher than both the remote and the proximate, O Supreme Lord, salutations be unto Thee”. [54.2]

स्ता त्ववH4न गरो ज न 4बाला4मस लाधा टिरोणेम ।

पु!जयज्जुगाता म दिदाको रोणे4भद्रौला ;न म ।।५५।।

Thus having prayed to the King of the Serpents Lord Balabhadra who holds the club, he should worship the Gentle-eyed Goddess who is the Primal Cause of the worlds. [55]

स्ता त्व जय 4ता 4भ क्षिवप्रा 0 प्राक्षिणेपुत्यप्रास दायता ।

जय दाक्षि व महा दाक्षि व प्रास दा भवता टिरोक्षिणे।।५६।।

Praying to that Goddess of Victory, O Sages, he should prostrate himself and propitiate Her: "Victory to Thee, O Goddess, O Great Goddess ! Be kind to me, O Saviour from the ocean of worldly existence ! [56]

सख रोक्षिणेक्षिश्रीतावता 4जय सन्ता क्षिष्टको टिरोक्षिणे ।

को यwको यस्"वरूपु णे 4को रोणे न 4; को रोणेम ।।५७।।

धा रोणे 4धा यम" णे न 4त्व म किंदा प्राणेम म्यहाम ।५८१।

Victory to Thee, O Source of happiness for those who have taken refuge, O Bringer of satisfaction! Thou art the effect of all forms of actions, the Cause of all causes, the act of supporting in respect of those who are being supported, and Ancient; I bow down to Thee. [57-58.1]

वक्षे0स्थलाक्षिस्थता 4क्षिवष्णे 0 %म्भ रोधा गwधा टिरोणे म ।।५८.२ ।।

पुद्मय क्षिनमक्रजस्थ 4प्राणेम क्षिमजगक्षित्प्राय म ॥५९.१ ।

I bow down to Thee who art seated in the chest-region of Lord Visnu, who art occupying half of the Body of Lord Siva, who art seated in the lotus-like face of Lord Brahma, and who art dear to the world. [58.2-59.1]

सक्षिBष्टक्षिस्थक्षिताक्षिवन % दिदाकोम"णे 4पुरोम त्मन0।।५९२।।

त्वमको %क्षित्तंरोता ला त्व 4क्षिवन स ऽक्षिपुन श्वरो0।६०१।

Thou art the sole incomparable Power of the Supreme Lord for the acts of Creation, Continuance, Destruction, etc.; without Thee even He will not be able to do this. [59.2-60.1]

त्व 4सवला" कोजनन` क्षिवष्णे म य 4तापुक्षिस्वन म ।।६०.२।।

सभ द्रौ 4भद्रौरूपु 4ता 4मला!भ!ता 4नम म्यहाम ।६१.१।

I salute Thee who art the Mother of all the worlds, the Illusion of Lord Visnu, who hast practised austerities, who art that Goddess Subhadra

with the gentle form, who hast become the Origin of everything". [60.2-61.1]

ताता0स गरोस्रा न य प्रा थय"त् पु रुषो त्तमम् ।।६१।।

नमस्ता भगवक्षिन्वष्णे जगद्धा सिंपुश्चरो ;रो ।

क्षिनर्मिवघ्न4क्षिसक्षिद्धम य ता सिंसधा स्रा न4मम प्राभ ।।६२।।

After this, for taking bath in the Sea, he should pray to Purusottama (the Supreme Being): "Salutations unto Thee, O Lord Visnu, O Lord who pervadest the world, O Lord who art the moving and the non-moving things. May my Sea-bath be successful without any impediment, O Master ! [61.2-62]

नमस्ता जगता म % %ङ्ख;क्रगदा धारो।

दाक्षि हादाव मम न ज्ञा 4ताव ता थ"क्षिनषो वणे ।।६३।।

Salutations to Thee, O Lord of the world, O Lord who holdest the conch, discus and mace ! Give me permission, O Lord, to make use of Thy holy bathing place'. [63]

ताता म3न 4व्रज क्षिXष्णे 4क्षि;न्तायन्सटिरोता 4पुक्षिताम ।

उग्रसन 4क्षिस्थता 4म ग >; न ज्ञा प्य सम क्षिहाता0 ।।६४।।

उग्रसन महा बा हा बालावन्ना ग्रक्षिवक्रम ।

लाब्ध्व वरो4 सप्रा सन्ना त्समद्रौ ता-म क्षिस्थता0 ।।६५।।

ता थ"रो जकोBतास्रा नसस पु4!णे"फलाप्रादा ।

सिंसधा स्रा न4कोटिरोष्य क्षिमह्येन ज्ञा 4दा ता महाक्षि"स ।।६६।।

Then he should silently proceed to the Lord of the Rivers (the Sea), thinking of Lord Visnu, and with a collected mind seeking thus permission of Ugrasena who is present on the way: "O Ugrasena who hast great arms, O powerful one with formidable strength, Thou art present on the shore of the Sea after receiving boon from the Lord who was very much pleased with Thee. O Lord who grantest the completely full merit of the bath taken in the Sea which is the best of holy bathing places! I shall have Sea-bath, pray, kindly give me permission". [64-66]

ताता गच्छ क्षिXजश्रीष्ठ 0स्वग"X रो4ताता0पुरोम ।

यन दाव 0 सम य क्षिन्ता क्षे त्रऽ क्षिस्मन्पु रुषो त्तम ।।६७।।

भ!स्वग>जगदा %स्य दा%"न य दिदान दिदान ।६८.१ ।

Then, O most excellent Sages, he shouldproceed further to Svargadvara (Door to heaven), by which the gods come together day after day for seeing the Lord of the world in this sacred place Purusottama which is verily heaven on the earth. [67-68.1]

स्वग व"ता रोम ग>णे तात्रस्थ3 व 4नम म्यहाम ।।६८.२।।

He should pray to the gatekeepers: "I salute Thee both who art present on the way of descent from heaven.[68.2]

म मप्यध्!वw नयता 4व Hस क्षिक्षेणे3स्कोमो"।

स गरो म्भ0 समत् पुन्ना3 श्रीष्ठ 3 सव"ग णे क्षिन्वता3 ।।६९।।

मध्य न य वय य "क्षिम स्वग"X रोमपु वBताम ।७०.१।

Take me also higher up: Thou both art verily the witnesses of the good deeds. Thou both art born from the water of the ocean, art excellent and the possessors of all virtues: I am going between Thee both to the door to heaven which is kept open". [69-70.1]

प्रा थक्षि"यत्व ताता गच्छ त्त थ"रो जस्य सक्षि4नक्षिधाम ।।७०.२।।

य4दाष्Bट्व दारो!ता0 पु पु न्मच् यता महाता ध्रु वम ।७१.१।

Having prayed, he shouldthengo near theSea, byseeing which even from a distance, one issurelyfreed from greatsin. [70.2-71.1]

प्राक्षे क्षिलाताकोरो क्षि4घ्रंको आ; न्ता0 %क्षि ;क्षिवष्टरो ।।७१.२।।

आस न0 प्रा ङ्घ ख भ!त्व क्षिलाखन् मण्डलामग्रता0 ।

;ता रोस्र4;ता X "रो4 ;ता0 स्वक्षिस्ताकोको णेकोम ।।७२।।

Having washed his hands and feet,and after purificatory sipping of water, he should sit on a clean seat of sacred kusa grass, facing the east. In front of him, he should draw a sacred diagram with four corners, four gates and four svastikas' in the corners. [71.2-72]

तान्मध्य क्षिवक्षिलाखत् पुद्मष्टपुत्र 4स% भनम ।

ताता ऽष्ट क्षेरोमन्त्र4ता कोरोय श्च तान3 न्यसता ।।७३।।

Within that he should draw a very beautiful lotus with eight petals. He should then do the sacred placing of the eight-syllabled mantra on his two hands and on the body. [73]

षोक्षि²भव0"षोडङ्ग न 4न्य स0 प्रा क्तं मन क्षिषोक्षिभ0 ।

% षो3 को क्षे3 ; पुBष्ठ ; न्यस्तार्व्या3 ; ताता0 पु न0 ।।७४।।

पु दाय ज"ङ्घय रूव\0 क्षिस्फ; श्च पु श्च"य 0 पु न0 ।

न भ3 पुBष्ठ बा हुयग् म हृदिदा कोण्ठे ; कोक्षेय 0 ।।७५।।

ओष्ठय 0 कोणे"य रोक्ष्णे ग"ण्डय न स"य स्ताथ ।

भ्रा व लाला" - क्षि%रोक्षिस मन्त्रवणे न्"यथ क्रमम ।।७६।।

क्षिवन्यस्यर्व्या पुको4सवन् य "स 4को य त्"सम ़क्षिहाता0 ।७७१ ।

Wise men have advised the sacred placement of six letters of the mantra on the six limbs; the remaining two should be placed on the abdomen and the back. Thereafter again he should place the letters of the mantra successively on the two feet, the two shanks, the two thighs, the two hips, the two sides, then on navel, back, the two arms, heart, throat, the two arm-pits, the

9. A mystical mark of auspiciousness

two lips, the two ears, the two eyes, the two cheeks, the two nostrils, the two eye-brows, the forehead and the head. Then he should do the comprehensive placement with all of them together, with a collected mind. [74-77.1]

प्रा णे य मत्रय 4को य "न्म!लान पुश्चसिंव%क्षि़ताम ।।७७२।।

बा य त्कोव; 4दिदार्व्या 4सव"पु पु पुन दानम ।

पु!व>म 4पु ता ग क्षिवन्दा व टिरोज क्षेस्ता दाक्षिक्षेणे ।।७८।।

With the basic mantra he should do the triple pranayama twenty-five times, and fix the divine mystical “armour” which drives away all sins: "May Lord Govinda protect me in the east, and Varijaksa (the Lord with lotus-like eyes) in the south ! [77.2-78]

प्राद्य म्रे0 पुक्षिश्चम पु ता हृषो को %स्ताथ त्तरो ।

आग्नाय् य 4 नरोसिंसहास्ता नHऋ"त्य 4मधास दा!न0 ।।७९।।

May Pradyumna protect me in the west, and Hrsikesa (Lord of the senses) in the north, Narasimha (Man-lion) in the south-east, and Madhusudana (killer of demon Madhu) in the south-west! [79]

व यर्व्या 4 श्री धारो0 पु ता ऐ% न्य 4 ; गदा धारो0 ।

ऊध्वw क्षित्रक्षिवक्रम0 पु ता अधा व रो हारूपुधाBको ॥८०॥

May Sridhara (Supporter of Goddess Laksmi) protect in the north-west and Gadadhara (Holder of the mace) in the north-east ! May Trivikrama (Lord who had taken three steps) protect above and Varaharupadhrk (Lord who taken form of the Divine Boar) below ! [80]

सव"त्र पु ता म 4दाव 0%ङ्ख;क्रगदा धारो0 ।

न रो यणे मन0 पु ता ;Hतान्य4गरुडध्वज0।। ८१।।

May the Lord who holds the conch, discus and mace protect me everywhere! May Lord Narayana protect the mind and Garudadhvaja (Lord whose ensign is Garuda) the consciousness ! [81]

पु ता म बाद्भु ध्यहाङ्को रो क्षित्रग णे त्म जन दान"0 ।

इक्षिन्द्रौय क्षिणे सदा पु ता दात्Hयवग"क्षिनकोBन्तान0।।८२ ।।

May Lord Janardana whose form are the three qualities[10] protect my intellect and ego! May the Lord who destroys the multitude of demons, protect the senses always!" [82]

एव4बाद्भुध्व ;कोव;4क्षिनष्पु पु ज यता पु म न ।८३१।

Thus by fixing the mystical armour, the man becomes free from sins. [83.1]

षो ड%रुHपु; रोHश्च मनस कोक्षिल्पुताH़न"रो0 ।।८३२।।

पु रुषो त्तम4पु!जक्षियत्व यथ वक्षिXक्षिधाता क्षिXज 0 ।

आव ह्वे मण्डला ताक्षिस्मन्दाव दाव मन मयम ।।८४।।

पु!जक्षियत्व क्षिवधा न न यथ %क्त्यपु बाB4क्षिहाता0H ।

आत्म न4ता थ"रो जस्य दाव दाव स्य क्षि;न्तायन ।। ८५ ।।

एव4बाद्भुध्व जक्षि4लापु -क्षिमम 4मन्त्रम द़ा रोयता ।८६१ ।

O Sages, the man should worship Purusottama (the Supreme Being) appropriately according to procedure, by the sixteen sacred services

mentally imagined, invoking the Lord of gods who is free from all evil, in that sacred diagram. Propitiating in accordance with procedure, with offerings arranged to the utmost of his capacity, he should think of the Self of the Best of the holy Bathing places (Sea) who is the Lord of the gods. Thus, with palms joined reverentially he should utter this mantra : [83.2- 86.1]

10. See note 6, above

सदा %"न नमस्ता ऽस्ता को टि-सय!स"मप्राभ ।।८६.२।

अज्ञा नक्षिताक्षिमरो न्धास्य क्षिवष्णे म ग""प्रादा%य" । ८७१।

"O Sudarsana having a pleasing look, salutations be unto Thee who art resplendent like a crore of suns. Show me who am blind with the darkness of ignorance, the way to Lord Visnu". [86.2-87.1]

एव4सम्प्रा र्थय" भ क्षिवप्रा स्ता थरो" जजला क्षिन्ताको ।।८७२।।

ज न भ्य मवसिंन गत्व प्राणेमङ्क्षिक्तंभ क्षिवता0 ।

ता थ"रो ज नमस्ता भ्य 4जलारूपु य क्षिवष्णेव ।। ८८ ।।

ज वन य ;जन्ता!न 4पुरोक्षिनव्हाणेता व ।।८९।।

Having entreated thus, O Sages, he should kneel down on the ground near the water of the Best of the Bathing places (Sea) and bow, with feeling of devotion thus: “o Best of the Holy Bathing Places! Salutations unto Thee who art Lord Visnu in the form of water, who art the life of creatures and the means for the highest Liberation. [87.2-89]

अक्षिग्नाश्च ता य क्षिनटिरोला ;दाहा रो ता धा क्षिवष्णे रोमताBस्य न क्षिभ0।

उपुHक्षिम ता रूपुमनन्यहाता म न4दासपु4न्नामन प्राक्षिवश्य।। ९०।।

Fire is Thy source, as also the earth; in Thy body is the seed-giving navel of the Immortal Lord Visnu. By entering into Thee, I shall attain Thy form which has no other cause and is endowed with bliss”. [90]

इक्षितामन्त्र 4पुठेक्षिन्वप्रा 0प्राक्षिमा%ज्ञा0 ।

आव हाय त्त थ"रो ज 4भ वयङ्गगता 4पुक्षिताम ।।११।।

जला धा % 4कोBतास्त्रा नफलादा न ऽग्रता0 क्षिस्थताम ।

अघमषो"णेसक्तं! न न रो यणेयता न ; ।।९२।।

क्षित्ररो वBत्तन को व ता पुश्चव रुणेको न ; ।

सकोBदा व ह्मान दा क्षिन षोडङ्ग न्यक्षिभषो ;न ।।९३।।

Uttering this mantra, O Sages, he should enter inside water. Thinking of the Lord of the worlds, he should invoke the Best of the Holy Bathing Places, the Lord of waters Varuna, as present in front for granting the merit of having taken bath, by the Aghamarsana sukta together with Narayana mantra repeated three times, and by the five Varuna sūktas. Invocation, etc., should be done only once while sprinkling water on the six chief parts of the body (two arms, two legs, head and waist). [91-93]

आव ह्मान4पु रो प्रा क्तं4 सक्षिन्नाधा नमथ च्यता ।

स्ना ता टिरोष्टफलाप्रा प्त3 स क्षिन्नाध्यपुटिरोकोल्पुनम ।।९४।।

Invocation has alreadybeen spoken about; nowfeeling the 'Presence' is being stated. For attainment of the desired rewards by the bather, the "Presence" is to be assumed. [94]

अन्ता0% द्भुध्यथम" ; म त्पु त्व तादाक्षिभमक्षिन्त्रताम ।

बा ह्मे वयव% द्भुध्यथ wम जय"त् को %व टिरोणे ।। ९५ ।।

For internal purification he should do the sacred sipping, by sipping the water consecrated with mantra. For purity of the external limbs, he should cleanse them with the water sprinkled through the sacred kusa grass. [95]

अन्ताबा"क्षिह्मार्मिव%द्भु ध्यथw मन्त्रपु!ता न व टिरोणे ।

त्र नञ्जला न्म!र्मि क्षिसञ्च क्षित्सन्धा3 न न्ताजला" जपु0 ।।९६।।

For both internaland external purificationhe shouldsprinkle on head three times joined-palmfuls of water consecrated by mantra. In the Sea, japa (repetition of mantra or name of God)inside the wateris not done. [96]

क्षित्र0 स्ना य त्स्वकोBता घ क्षिन को टि-जन्मकोBता क्षिन ; ।

प्ला क्षिवता क्षिन जला ताक्षिस्मन्भ वयन्नाघन %नम ।।९७।।

He should bathe thrice,thinking that the sinscommitted by him in crores of births have been washed away in that water, and by that his sins are destroyed. [97]

उत्थ य ;म्य क्षिवक्षिधावत्प्रा थ"यन् मन्त्रम च्चरोन ।

त्वमक्षिग्राज"गता 4न थ रो ता धा 0 को मदा पुन0 ।। ९८ ।।

प्राधा न4सव"भ!ता न 4ज व न 4प्राभ रोर्व्याय ।

अमताBस्य रोक्षिणेस्त्व 4क्षिहा दाव य क्षिनरोपु पु4ता ।। ९९ ।।

Rising, and duly doing purificatory sipping of water, he should pray, uttering the mantra : “Thou art Fire, O Lord of the worlds, the place of the Seminal fluid who kindlest love, the original source of all beings, the Master of all individual souls, O Immutable one! Thou art Source of nectar,the Origin of the gods,O Lord of waters. [98-99]

वBक्षिजन4हारो म सव wता थ"रो ज नम स्ता ता ।

जन्मको टि-सहास्र षो यत्पु पु4पु!वम"र्मिजताम ।। १०० ।।

तादा% षो4लाय 4य ता दाक्षि हा म ब्रह्म % श्वताम ।१०१.१।

Remove all my sins, O Chiefof holy bathing places; salutations be unto Thee. Whatever sins have been acquired by me previously in thousands of crores of births, May all that be destroyed ! Grant me Brahman, the Eternal". [100-101.1]

स्रा त्व क्षिपु ; तातास्ता रोयास्र"म्य व ग्यता0 ।।१०१.२।।

धा रोयX सस % क्ला पु 4ड्रको न ज्वला कोBता न ।

%ङ्ख;क्रगदा पुद्मक्षितालाको क्षिन ; भक्षित्तंता0 ।। १०२ ।।

And after bathing, coming over therefrom to the shore,he should do purificatory sipping of water. With speech restrained, he should put on a pair of white clothes, and with devotion have the bright Pundraka marks on the forehead and the marks of conch, discus, mace and lotus on the body. [101.2-102]

दाव क्षिन्पुताnन्यथ न्य य 4क्षि;न्तायन्भगवक्षिद्धय ।

तापु"य क्षिXक्षिधावक्षिXप्रा 0 सम्यगर्व्याग्रम नस0 ।।१०३।।

Thinking of gods and the forefathersappropriately as God Himself, O Sages, he should properly offer libations to them in accordance with procedure, with a calm mind. [103]

ताता0 पु!व"वदा क्षिलाख्य मण्डला 4;ारो मख

पु!जय न्मला!मन्त्र णे मन्त्रHरो क्षिभश्च भक्षित्तंता0 ।।१०४।।

न रो यणे4;ता बा हु" 4%ङ्ख;क्रगदा धारोम ।

धारो रोम भ्य 4सक्षिहाता4को वला4व क्षिXज त्तम 0 । १०५.१।

Then, drawing as before asacreddiagram, O mostexcellent Sages, with face to the north, by the basic mantra as also by these following mantras, with devotion he should worship Lord Narayana having four arms, holding the conch, discus and mace, together with Goddesses Earth and Laksmi, or alone. [104-105.1]

ध्य त्व न्ताय "गसन्ता ष्ट 4बाक्षिहारोतम0ह्मायस्त० ५.२।।

After meditating, he should then externally invoke the Lord who would have been well pleasedwith the internalsacrifice:[105.2]

आगच्छ पुरोम नन्दा जगद्धा क्षिपुञ्जगन्मय ।

अन ग्रहा य दाव % मण्डला सक्षिन्नासिंधा को रु ।।१०६।।

“Come, O Lord who art Supreme Bliss,O Lordpervading the world, O Lord who art one with the world; for bestowing favour, O Lord of gods, pray, be present in the sacred diagram. [106]

;रो ;रोक्षिमदा 4सव wजगदात्र प्राक्षिताक्षिष्ठताम ।

तादान्ता0स्थस्त्वमव % ; सन4कोल्पुय क्षिम ता ।। १०७ ।।

This whole worldwith the moving and the non-movingthings is located here, and Thou alone art present inside it, O Lord: I spread the seat for Thee. [107]

यस्य पु दा म्बा ज धा3ता धामणे> ब्रह्मरूक्षिपुणे ।

पु न क्षिता ताद्भाव ग4ग जगत्पु द्य 4दादा म्यहाम ।। १०८ ।।

Thy lotus - like Feet are washed by Dharma (Righteous- ness) in the form of Lord Brahma, and having originated therefrom, the river Ganga sanctifies the world: to Thee I offer waterfor washingThy Feet. [108]

अनर्घ्यय"रोत्रघटि-ता;ड! मक्षिणेकोरो त्कोरोH0 ।

ब्रह्म दाय0 पु दापुद्म4क्षि;न्तायक्षिन्ता दिदान दिदान ।

अनर्घ्यय "य जगद्ध म्ने ह्योर्घ्यय"म ता दा म्यहाम ।। १०९।।

Lord Brahma and others contemplate on the lotus-like Feet of the Lord day after day with the mass of the rays of their crest-jewels studded with priceless gems; to that Lord who is Invaluable and is the Abode of the world, I offer this water verily as a mark of reverence. [109]

आ; न्तास्ता थरो" ज वHयन गस्त्यस्वरूक्षिपुणे ।

तास्मHसव क्षिसता4व टिरो दादा म्य ;मन यकोम ।।११०।।

To the Lord by whom in the form of Sage Agastya, the Ocean which is the Chief of the holy bathing places was indeed sipped away, I offer this nicely fragrant water for sipping. [110]

य0 प्रा प्य मधा सम्पुकोw ;कोषो" जलारूक्षिपुणेम ।

अ% षो घक्षिवकोषो "यमधापु कोwदादा म्यहाम ।।१११।।

The Lord had established contact with demon Madhu who was in the form of water, and had dragged him away; to that Lord I offer this sacred mixture of honey, milk, curd and ghee for removal of all my sins. [111]

य0 क्र डरूपुम स्थ य प्रालाय णे"वक्षिवप्ला ता म ।

उज्जुहा रो धारो मता 4 स्त्रापुय क्षिम ताम4भस ।।११२।।

Having taken the form of the Divine Boar, the Lord had lifted up this earth which was immersed in the waters of Cosmic Dissolution; I bathe Him with water. [112]

ब्रह्म ण्डको -य यस्य क्षिवश्वरूपुस्य सव4क्षिBता0।

आच्छ दान यसवषो> 4प्रादादा व सस % भ ।।११३।।

The crores of universes are the covering for the Lord who has the Cosmic Form; for the purpose of covering all, I offer to Him the pair of auspicious clothes. [113]

क्षिवन यन न क्षिष्ठता ऽक्षिपुयज्ञा0 स्य दाकोBता ध्रुव 0 ।

तास्म Hयज्ञरोक्ष्यदा मपु व ता 4प्राकोल्पुय ।। ११४ ।

Without the Lord the sacrifice surely becomes incomplete, even if performed well; for Him who is the Lord of the sacrifice, I place this sacred thread. [114]

यदाङ्गसङ्गम स द्य % भन्ता भ!षोणे क्षिन वH ।

क्षिवश्च लाङ्कोBताय तास्म Hभ!षोणे क्षिन प्राकोल्पुय ।।११५।।

By coming in contactwithHis Body indeedall the ornaments shine; unto the Lord who is theOrnament ofthe universe, I fix theseornaments. [115]

यदाङ्गसस्4पुर्मि%मरुत्सङ्ग न्मलायज द्रौम 0।

सग न्धारोससम्पुन्ना स्तास्म Hगन्धा न लापु नम ।।११६।।

By association withthe windwhich touchesthe Bodyof the Lord, the sandal trees have become endowed with fragrant essence; for Him is this unguent of sandal paste. [116]

यस्य सक्षिञ्चन्तान दाव स3मनस्य 4हाता हा4स म ।

तास्म Hसम नस 4म ला 4सग न्धा 4पुटिरोकोल्पुय ।।११७।।

Only by the Lord'scontemplationmen becomefree from sins and there is cheerfulness in them;forHim I place thisfragrant garland of flowers. [117]

य4क्षि;त्त क्षिस्थरोम दा य भव क्षिग्नापुटिरोधापु!नम ।

जहा क्षिता तास्म Hप्रादादा सग 4धा 4धापु!मत्त मम ।।११८।।

By keeping the Lord steadily in the mind, onegets ridof the heat of the fire of worldly existence; to Him I offer the excellent nicely fragrant incense. [118]

स्वता जस क्षिखलाक्षिमदा 4दा क्षिपुता4यस्य भ सता0।

तास्म Hदा पुप्रादा म य दा पुम ता 4दादा म्यहाम ।।११९।।

By the Lord's own brillianceandby Hislightthisworldis lighted; to Him who shines by light, I offerthislamp. [119]

;रो ;रो4 जगत्सवम"क्षित्त य यश्च भ वयता ।

अन्नान ; पु न0 पु ष्ट3 तास्म अन्ना 4क्षिनवदा य ।। १२० ।।

To the Lord who eats up allthis world with the movingand the non-moving things, and who again fosters it with food for the sake of nourishment, I offer this food.[120]

यदा यमख रो ग णे सहाज व क्षिसता न ;।

म क्षिहाता 0 सरो सन् दायस्"ता[illegible] ।।

By the red colour of the Lord's mouth which is also naturally perfumed, the celestial damsels are infatuated; for Him is this excellent betel. [121]

प्रादाक्षिक्षेणेप्राक्रमणे द्भाव ग4णेक्षिववता"नम ।

हाक्षिन्ताय0कोरुणे म्भ क्षिधास्ता4नम क्षिमजगद्भुग रुम ।।१२२।।

By virtue of the act of circumambulating the Lord who is the Ocean of compassion, He puts an end to the devotee's wandering about in the field of worldly existence; to Him who is the Master of the world, I salute". [122]

मन्त्र स्ता कोक्षिथता ह्ये ता उपु; रोH0पुBथक्पुBथको ।

आव ह्ये क्षि;न्ताय व 4बाक्षिहा0सक्षि4स्थताम त्मन0 ।।१२३।।

रोत्रसिंसहा सन4दात्त्व तात्र स न 4क्षिवक्षि;न्तायृता । १२४१।

These are verily the mantras, as have been stated. Invoking separately by the sacred services offered one by one, he should think of the Lord as present outside himself; and offering the gem-throne, he should contemplate on Him as seated on that. [123-124.1] [851]

पु दापुद्मXय दाद्य त्पु द्य 4श्य म कोपुङ्कोज0H ।। १२४.२।।

दाव! पु"रो क्षिजता भ्य 4; सस्4कोBता4मला!मन्त्रणे ता । १२५.१।

At the two lotus-like Feet of the Lord he should offer water for washing sanctified with the basic mantra, along with millet, lotus, Dūrva[11] and aparajita[12] [124.2-125.1]

11. Bent grass,PanicumDactylon

12. The plantClitoriaTernatea

स3वणे>रो जता व क्षिपु ता म्रं व %ङ्ख एव व ।। १२५.२।।

अर्घ्ययwसस्4कोBत्य क्षिवक्षिधावX टिरो;न्दानपु ष्पुकोH0 ।

यवदाव! को" % ग्रHश्च फलाक्षिसद्ध थ"कोHक्षिस्ताला0H ।। १२६॥

दाव! को" % ग्रHदाव>स्य मर्मि! क्षिसश्च त्तदाग्रता0 । १२७१।

Water to be offered as a mark of reverence should be kept in a container made of gold, silver or copper, or in a conch, and sanctified in accordance with due procedure, with water, sandal, flowers, millet, tips of dūrva and kusa grass, fruits, white mustard and sesame. On the head of the Lord, in

front, it should be sprinkled with the help of the tips of dūrva and kusa grass. [125.2-127.1]

स व% षो4क्षिक्षेपु द्भुभ!म व षो ऽर्घ्यय"क्षिवक्षिधारो टिरोता0 ।।१२७.२।।

The remnant should be put on the earth. This is the procedure, as stated, about the water to be offered as a mark of reverence. [127.2]

ज ता फलावH "कोङ्को लाHलाव"4ग0H सस्4कोBता 4जलाम ।

दाद्य दा ;मन थ wता मधापु कोwताता दादाता ।। १२८ ।।

For sipping, he should offer water sanctified with nutmeg, kankola[13] and clove, and thereafter he should offer the sacred mixture of honey, milk, curd and clarified butter. [128]

मधास र्मिपुयता "4गव्र्या 4दाक्षिधा को 4स्य क्षिहा क्षिनमला" ।

पु त्र क्षिस्थता 4; क्षिपुक्षिहाता 4पु त्र णे न्यन ता दा%B ।

सस स्4कोBता4फलायता 4स्त्रापुन जलामच् यता ।।१२९।।

The mixture of honey, clarified butter, cow's milk and curd should be kept in a clean bronze vessel and covered. Water taken in another similar vessel, well

13. The plant cubeb

sanctified and together with fruit, is said to be the water fit for bathing the Lord. [129]

पुट्टाको3% यको पु स"क्षिनर्मिमता व सस % भ ।

यथ %क्षित्तंप्रादाय ;क्षिवत्त% ठ्य 4न को रोयता ।। १३०।।

A pair of beautiful coloured clothes made of silk and cotton should be offered according to one's capacity, and one should not show any miserliness in this regard. [130]

हा रोको यरो!मको -ग्रHवय दिदाकोभ!षोणेम ।

यथ %क्षित्तंयथ स्थ न4दाव स्य ग4 क्षिनव %यता ।।१३१।।

As per his capacity he should fix ornaments like chain, bracelet, crown, necklace, etc. at the appropriate places on the Body of the Lord. [131]

उपुव ता4हारो दापुट्टा'सत्र!क्षिवक्षिनर्मिमताम ।

को पु "समथव क्षिवप्रा ग4धा;दा4नसस्4कोBताम ।।१३२।।

;4द्रौ;दा4नकोस्ता!रो को 4को मHरोन लापु नम ।।१३३।।

O Sages, he should offerfor Lord Visnusacred thread made of silken thread or of cotton, and sanctified with fragrant sandal paste. He should also offer unguent of camphor, sandal, musk,and saffron. [132-133]

ता लास दालाम ला 4; ज ता पुङ्कोज;म्पुकोH0 ।

अ% कोसरो पु न्ना गन गको सरोको सरोH0 ।।१३४।।

अन्य0H सग न्धा0H को सम मH ला" 4म ल्यमथ क्षिपु व ।

मक्तंको क्षिन ; पु ष्पु क्षिणे दाद्य वस्य म!धाक्षि"न ।। १३५।।

A garland of basilleaves,and a garland of theflowers of jati (jasmine), lotus, campak, asoka (saraca indica), Surapunnaga (Elaeocarpus Ganitrus), Nagakesara (mesua roxburghii), kesara (mimusops elengi), and other nicely fragrant flowers, or a wreath should be offered; and also, loose flowers shouldbe offered on the Lord's head. [134-135]

म ला स प्रापुदा न ता म ल्य 4कोण्ठे रुसक्षि4मताम ।

गभ"को4 को %मध्य ता मर्मि! पु ष्पु ञ्जसिंला क्षिक्षेपु ता ।।१३६।।

The garland should be up to the forepartofthe feet, the wreath should extend from neck to thigh, a chaplet of flowers should be in the midst of hair of the head, and he should put the palmful of flowers on the Lord's head. [136]

सग ग्ग ल्वग रू% रोक्षिसता ज्यमधा ;न्दान0H ।

धापु!4दाद्य त्सग न्धा ढ्यं 4दा पु 4ग सर्मिपुषो % भम ।

कोपु!"रोगभ"य वत्य "क्षितालाताHलान व दादाता ।। १३७।।

He should offer incense richwith excellent fragrance using bdellium, aloe, root of andropogon muricatus, sugar, clarified butter, honey and sandal. Lamp with a wick placed inside camphor, and bright with the use of cow's ghee or of sesame oil, should be offered. [137]

अखक्षिण्डतासमद्ध 3ता4% क्षिलाताण्ड लाक्षिनर्मिमताम ।

सपु क्रमन्ना4सरो क्षिभसर्मिपुषो ; सव क्षिसताम ।।१३८।।

स3रोभ यदाक्षिधाक्षे रोपुक्करोम्भ क्षिसता य ताम ।

न न व्याञ्जनसङ्को णेwस पुदा%4 4सपु!पुकोम ।।१३९।।

न न फलायता 4हृद्य 4सग न्धा 4सरो स 4नवम ।

नHव द्य 4दाव दाव स्य प्रास्थ दान! 4न %स्यता ।। १४० ।।

Food to be offered to theLord ofgods should berice well- cooked, prepared using unbroken and well washed rice- grains, and made nicely fragrant with cow's ghee, together with cow's curd, milk, ripe banana and sugar. It should be combined with various curries, seasoned dishes and cakes, together with various kinds of fruits. It should be agreeable, excellently fragrant, savoury and fresh; and the quantity, if less than a prastha[14], is not approved.[138-140]

धापु! दा पु ; नHवस्रा न ऽर्घ्यय wमधापु को"को ।

वस्त्री यज्ञा पुव ता ; दाद्य दा ;मन यकोम ।। १४१ ।।

अन्यत्र को वला4 व टिरो सस्4कोBता 4त्व3पु; टिरोकोम ।१४२.१ ।

At the time ofoffering incense, lamp, food, bath, articles for showing reverence, mixture of honey, clothes, and sacred thread, water for sipping should be offered. But, at other places, only water sanctified is to be the article of symbolic offering. [141-142.1]

नHव द्य न्ता त्व ;मन 4दाद्य च्च कोरोघBक्षिष्टकोम ।। १४२.२।।

सगन्धा;न्दान4क्षिवप्रा स्ता म्बाला!4 ; दादात्त ता0 ।

सकोपु!"रो4 लावङ्गला ज ता क्रमको सय4ता म ।।१४३ ।।

After the offering of food, O Sages, water for sipping should be offered as also hand-ground fragrant sandal paste. Thereafter, betel with camphor, and having clove, cardamom, nutmeg and betel-nut should be offered. [142.2-143]

अष्ट त्तरो%ता4जस्व मला!मन्त्रमनन्यधा 0 ।

स्ता त्व प्रादाक्षिक्षेणे4 कोBत्व प्रा थय" त्पु रुषो त्तमम ।। १४४॥

Repeating the basic mantra onehundredeighttimeswith one- pointed mind, extolling and circumambulating Him, he should supplicate to Purusottama (the Supreme Being): [144]

दाव दाव जगन्ना थ सव"ता थ"प्रावता"को ।

सव"ता थ"मयश्च क्षिस सवदा"व मय प्राभ ।। १४५ ।।

14. A particular measureandweight;32palas

"O Lord of the gods, O Lord of the worldLord Jagannatha, O Originator of all holy bathing places! Thou also permeatest all the holy bathing places, O Lord who art one with all gods! OMaster ! [145]

त्वत्प्रास दा न्मय ता थ"रो ज स्ना न4क्षिहा यत्कोBताम ।

तादास्ता सफला 4दाव यथ क्तंफलादा भव ।।१४६।

May the bath which I have taken inthis most excellent holy bathing place by Thy grace, be fruitful, O Lord; grant me the fruits as have been stated. [146]

क्षिसन्धारो जस्त्व 4; क्षिवभ द्रौवरूपु ऽस्यस%4यम ।

पु पु लाय क्षिनमग्ना 4म 4पुटिरोत्र क्षिहा नम ऽस्ता ता ।।१४७।।

Thou art also theExcellent Sea, O all-pervadingLord; Thou art in the form of water, undoubtedly. Save me who am immersed in the abode of sin; salutations be untoThee". [147]

इत्थ 4प्रापु!ज्य दाव % 4न रो यणेमन मयम ।

ता थ"रो जकोBतास्ना न0 सव"ता थ"फला 4लाभ ता ।।१४८।।

By thus propitiating Lord Narayana who is theLordofgods and is beyond all evil, he who has taken bath in the Best of Holy Bathing Places (the Sea) gets the benefit of bathing in all the holy bathing places. [148]

गव 4को टि-प्रादा न न क्रता को टि-कोBता न ; ।

को टि-ब्र ह्मणेभ ज्य न महा दा नHश्च को टि-%0 ।

यत्पु ण्य 4कोर्मिमणे 4प्रा क्तं4 तादान न क्षिहा लाभ्यता ।। १४९।।

Whatever merit has been stated to accrue to the performers of action, by way of giving away a crore of cows, by performing a crore of sacrifices, by feeding a crore of Brahmins, or by a crore of great charities - that is indeed obtained by this. [149]

ध्य न4दा न 4तापु ज प्य 4श्री द्ध 4; सरो पु!जनम ।

क्षिसन्धारो ज कोBता 4सव wको टि-को टि-ग णे 4भव ता ।। १५० ।।

Meditation, charity, austerity,repetition ofmantraor Name of God, reverential offerings to ancestors, and worship of God - all these when done by the side of the Excellent Sea become multiplied crores upon crores of times.[150]

अक्षिपु न0 स को ला कोक्षिश्चयित्सन्धिनस्यक्षिता ।

दाव भ्यश्च क्षिपुताBभ्यश्च दा स्यता ; क्षिताला दाकोम ।। १५१ ।।

The departed ones also think, "Will any such person be born in our family who would be taking bath in the Sea, and by whom would be offered libation of sesame with water tothe gods and to the forefathers ?" [151]

क्रन्दाक्षिन्ता सव"पु पु क्षिन सम्भ्रा न्ता 0 सवपु" ताको 0 ।

अक्षिनष्ट क्षिन पुला यन्ता क्षिनसद्धातस्य व H।।१५२।।

All sins weep, allwicked deeds are bewildered,andallevils run away for a person who is readyfor abath in theSea.[152]

अन्यता थ> कोBता 4पु पु 4क्षिसन्धाता रो क्षिवनश्यक्षिता ।

सिंसधा ता रो कोBता 4पु पु 4क्षिसिन्धानस्यक्षिता ।।१५३ ।।

A sin committed inanyother holy bathing place is destroyed on the shore of the Sea; a sin committed on the shore of the Sea is destroyed on taking bath in the Sea. [153]

क्षिसन्धानस्नोता4क्षिनत्य 4दाष्Bट्वHव यमदिकोङ्कोरो 0 ।

दिदा% दा% पुला यन्ता सिंसहा 4दाष्Bट्व यथ मगB 0 ।। १५४।।

By merely seeing one who is ever engaged in taking bath in the Sea, the servants of Lord Yama (the Lord of Death) run away in the ten directions, even as the deer doon seeing the lion.[154]

यम ऽक्षिपु भ तास्ता4 दाष्Bट्व प्राक्षिणेपुत्य प्रापु!ज्य ; ।

न %क्को क्षिता तादा स्थ ता 4तास्य ग्र पु ण्यकोर्मिमणे0 ।। १५५।।

Seeing him even Lord Yama isfrightened; prostratinghimself and paying respects to him, he is not able even to remain then in front of that performer of this deed of religious merit. [155]

व ञ्छक्षिन्ता दाव ता क्षिनत्य 4म न ष्य 4प्रा प्नो य महा ।

सम्यक्छ द्धतान्व भ!त्व क्षिसन्धा4लाभम क्षिहा ।। १५६ ।।

The gods ever wish: "May we gethuman birth, sothatbecoming properly purified in body, we shall have bathinthe Sea!" [156]

मरु मन्दारोम त्र ऽक्षिपु रो क्षि%0 पु पुस्0 कोमणे"

क्षिसन्धा4ान दाग्धा0 स्य त्तला!रो क्षि%टिरोव नला ता ।।१५७।।

Even if the mass ofsinful deeds is of thesize of theMeru 15 and Mandara 16 mountains, it becomes burnt by Sea-bath as does the mass of cotton by fire. [157]

अप्स न रो यणे4दाव 4स्ना नको ला स्मरो त्सदा ।

स क्षे क्षिXष्णे स्वरूपु ऽत्र क्षिसन्धा3 ;वH क्षिव% षोता0 ।। १५८।।

15. Fabulous mountainregarded asthecentralpoint of Jambudvipa around which all the planets revolve.

16. Sacred mountain which is the residence of various deities and was used as the churning-rod for churning the sea by the gods and the demons for gettingnectar, etc.

While taking bath, inside water one should always remember Lord Narayana, and especially so surely here in the Sea which is the own form of Lord Visnu Himself.[158]

ब्रह्मघ्न व सरो पु व ग व पुश्चपु ताको ।

सव>ता क्षिनष्कोBसिंता य क्षिन्ला क्षिसन्4व0 ।।१५९।।

One who haskilled a Brahmin, or is adrunkard, or has killed a cow, or even has committed all the five great sins17 - they all are freed from sin by bath in the Sea;there is no doubt regarding this. [159]

कोक्षिपुला को टि-दा न च्च क्षिसन्धा4स्नक्षिवक्षि%ष्यता ।

सकोBसिंत्सध्ववग हान को लाको टिं-तसमद्ध१६० ।।

Bath in the Sea surpasses thegiftingaway ofacrore of brown cows. By a single dip in the Sea,one savescroresof members of his lineage. [160]

सव"ता थ>षो यत्पु ण्य 4सवष्>व यतान षो ;।

तात्फला4 लाभता सव wक्षिसन्धाय0 ।। १६१ ।।

Whatever merit is acquired from all the holy bathingplaces and all sacred places, all that benefit one gets by the bath in the Sea: there is no doubt in this regard. [161]

य इच्छ त्सफला 4जन्म ज क्षिवता 4श्री तामव व ।

स क्षिपुताn4स्तापु"यक्षि त्सन्धाम क्षिभगम्य सरो 4स्ताथ ।।१६२।।

One who wishes his birth to be successful, as alsohislife or hearing of the scriptures, should go up to the Sea and offer libations to the forefathers and to gods. [162]

17. See note 4, Chapter 15

;त्व रो0 सला भ वदा 0 सषोडङ्गपुदाक्रम 0 ।

सला भ क्षिन को रुक्षे त्र दा न क्षिन क्षिवक्षिवधा क्षिन ; ।। १६३।।

; न्द्रौ यणे क्षिन कोBच् क्षिणे तापु 4क्षिस सला भ न्यक्षिपु ।

अक्षिग्राष्ट म दाय यज्ञा 0 सला भ बाहुदाक्षिक्षेणे 0 । । १६४ ।।

क्षिसन्धाता यHश्च सक्षितालाHदाला" भ"4 क्षिपुताBतापु"णेम । १६५.१।

Mastering the four Vedas with their six subdivisions with proper steps and orders may be easily attainable; making different kinds of charity in Kuruksetra may be feasible; it may also be easy to undergo the austerities like the painful candrayana; it may be easy to perform the sacrifices like Agnistoma giving away plenty of money; but it is difficult to get the opportunity of making libations to the forefathers with the water of the Sea together with sesame. [163-165.1]

म स 4तापु"णेम त्रक्षिपुण्ड न 4पु तान न ; ।।१६५.२।।

क्षिसन्धा3 व Hक्षिपुतारो0 सव >क्षिवम न न्सय!"व;स"0 ।

क्षिसन्धाता पु"णेसता4 ष्ट 0 श्री द्धक्षिपुण्डसता र्मिपुता 0 ।

आरुह्यो सहास य क्षिन्ता ब्रह्मला को4 सन तानम ।।१६६।।

Just by the offering of libations and theoffering of Pindas (sacred rice-ball) in the Sea for a month, all the forefathers are immensely pleased by the libation in the Sea and become well satisfied with the offering of the Pinda (rice-ball) in the Sraddha ceremony (paying homage to them). They attain

bodies having the brilliance of the Sun, and mounting chariots go at once to the eternal abode of Lord Brahma. [165.2-166]

आद्यन्ताय ज"गन्ना थ 4पु!जक्षियत्व यथ क्षिवक्षिधा ।

ता थ"रो ज ऽक्षिभक्षिषोच्यस्व4नरो0 स्य न्मक्षि त्तंभ जनम ।।१६७।।

Worshipping Lord Jagannatha according to procedure in the beginning and at the end, and bathing himself in the Best of the Holy Bathing Places a man becomes entitled to Liberation. [167]

तातास्ता थक्षि"वसगw;कोBत्मन%0ष्ठु म न ।

रो म4कोBष्णे4सभ द्रौ 4; नत्व रूपु 4क्षिवक्षि;न्तायता ।। १६८।।

Then, doing ceremonial parting from the Holy Bathing Place, with purity of mind, the man should bow to Lord Balabhadra, Lord Jagannatha and Goddess Subhadra, and contemplate upon their Forms. [168]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा

पुश्चता थ"म हा त्म्यको ता"न4न मसिंत्र% ऽध्य य0 ॥३०॥

Thus ends the Thirtieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Relating the Glory of the Five Holy Spots.”

एकोसिंत्र% ऽध्य य0

Thirty-first Chapter

Jyestha-Bath oftheLord

। जHक्षिमक्षिनरुव ; ॥

कोBताकोBत्य 4तादा ऽऽत्म न 4मन्यम नस्ताता व्रज ता ।

अश्वमधा ङ्गसम्भता!क्षिमनेश्वक्षिता ।।१।।

यस्य ता रो क्षिनवसक्षिता नरोसिंसहा कोBक्षिताहाटि"रो0 ।

नरोसिंसहामन प्रा थ्र्यय" तात्र स्ना य द्यथ क्षिवक्षिधा ।।२।।

Jaimini said: Then considering himself blessed,he should proceed therefrom towards Indradyumna tank which was formed as a result of the horse-sacrifice, and on the embankment of which, Lord Hari (Visnu) in the form of Lord Narasimha dwells. He should bathe there as per the prescribed procedure after praying to Lord Narasimha for permission: [1-2]

नरोसिंसहा नमस्ता भ्य 4यस्य ता क्षेत्र उत्तम ।

सहास्र4 व क्षिजमधा स्य क्रता श्चक्र नBपु त्तम0 ।।३।

इन्द्रौद्य म्ने0 प्रास दा त्त तास्य क्रत्वङ्गसम्भव ।

सरोक्षिस स्ना ता म य ता म मन ज्ञा पुय प्राभ ।।४।।

“O Lord Narasimha ! Salutations unto Thee, in whoseexcellent place the most excellent King Indradyumna conducted a thousand horse-sacrifices by Thy grace. I have come to bathe in the tank produced from the body of his sacrifices: permit me, O Lord". [3-4]

तातास्ता थता"-4 गत्व कोBता%3; ;मदिक्रय0 ।

प्रा थय"दा ञ्जसिंला कोBत्व ;म 4मन्त्रम दा रोय ता ।।५।।

Thereafter, going to the embankment of the holy bathing place, and having finished the rituals for purification and purificatory sipping of water, he should pray with palms joined reverentially and utter this mantra: [5]

अश्वमधा ङ्गग को टि-खरो क्षे ण्णेमहा ताला0 ।

तान्मत्र!फ न दा न म्भ0 पु!टिरोता क्षिखलापु वन0 ।।६।।

स्ना ता 4ताव गता0 पु ण्य सव"ता थ"मय जला ।

पु!व"जन्मसहास्र त्थ 4पु पु 4स्ना न क्षिXम ;य ||७||

"Your ground was pierced being trampled upon with the hoofs of crores of cattle which had formed part of the horse- sacrifice; and being filled by collection of their urine and froth and with the sacrificial water, you purify all. I have come to bathe in your holy water which contains all the holy bathing places. Through the bath, remove my sins which have originated in thousands of past births." [6-7]

अन्ता0प्राक्षिवश्य ;ताता व रुणे0Hपुश्चक्षिभर्मिXज 0।

स्ना य दान्ताजला" जप्य क्षित्ररो वBत्य घमषो"णेम ।।८।।

Then entering inside, O Sages, with the repetition of the five Varuna mantras, he should bathe, and inside in the water utter and repeat three times the Aghamarsana mantra. [8]

अश्वमधा ङ्गसम्भता! ता थ"सव घ"न %न ।

जन्मको टि-भव4पु पु4त्वक्षिय स्ना न क्षिXनश्यता ।।९।।

"O Holy Bathing place which originated from the body of the horse-sacrifice, O Remover of all sins ! May my sins arisen in a crore of births be destroyed through bath in you!"[9]

इम4मन्त्र4क्षित्ररुच्च य "क्षित्र0स्ना य त्तज्जुला क्षिXज 0।

सस्4मरो क्षिXष्णे ग यत्र्य नरोसिंसहा कोBसिंताहाटिरोम ।।१०।।

Uttering this mantra thrice, O Sages, he should bathe thrice in that water. He should properly remember Lord Visnu in the Form of Lord Narasimha through the Visnu- Gayatri [10]

आपु न रो इक्षिता प्रा क्तं यस्म त्त नरोसन!व0।

अयन4प्राथम 4; स्य तास्म दाप्स हाटिंरो स्मरो ता ।।११।।

Waters are termed 'Nara' since they are the offspring of Nara, the Primal Man (the Eternal Spirit). They are also His first abode; therefore inside waters he should remember Lord Visnu. [11]

दाव नBषो क्षिन्पुताn4श्चHव तापु"यक्षि Xक्षिधावन्नारो0 ।१२.१ ।

He should also offer libations to gods, sages, and fore- fathers, according to the prescribed procedure [12.1]

नरोसिंसहा 4ताता गच्छ त्पुक्षिश्चम क्षिभमख 4क्षिस्थताम ।।१२.२।।

After that he should go to Lord Narasimha who is present facing west. [12.2]

क्षिसद्ध 4%म्भ 4कोBक्षित्रम4व पुक्षिश्चम क्षिभमख 4हाटिरोम ।

दाष्Bट्व क्षिवमच् यता पु पुHज"न्मकवे0टि-साम्द्रु॥

By seeing Lord Siva's image, whether original or made artificially, or Lord Visnu facing the west, one is released from sins produced in a crore of births. [13]

ताम थव"णेमन्त्रणेयजच्च नरोको सटिरोम ।

न रोदान्पु रो ह्येषोमन्त्ररो ज0 प्राक्षिताक्षिष्ठता0 ।।१४।।

He should worship that Lord Narasimha by the Atharvana mantra. This excellent mantra had been established formerly by Narada. [14]

इन्द्रौद्य म्ने न ता नHव क्षि;डोपुदक्षिणोता0 ।

नरोसिंसहा कोBता3 न न्य मन्त्रस्तात्सदा%B क्षिXज 0 ।। १५ ।।

यस्य च्च रोणेम त्र णे ता ष्ट भवक्षिता को सरो ।

अन नदा रुवष्म क्षि"पु ब्रह्मणे सप्रा4क्षिताक्षिष्ठता0 ।।१६।।

By that mantra only this Lord was worshipped by Indradyumna for a long time. O Sages, there is no other mantra like that for the Form of Lord Narasimha: just by uttering it Lord Narasimha is pleased; and by this alone Lord Jagannatha who has the Wooden Form, had also been installed by Lord Brahma. [15-16]

पु!व\त्तंH रुपु; रोHस्ता पु!जय न्नारोको सटिरोम ।

जपु प्रासन!HरोरुणेHरोक्षिधाक्षिभ0 ।।१७।।

He should then worship Lord Narasimha by the sacred services stated earlier, and with red China-rose and other fragrant flowers. [17]

;न्दान गरुकोपु!"रोHला>पुयन्ना रोको सटिरोम ।

पु यस 4क्षिसताय 4ासं3रोभ यर्णोर्मिपुषो ।।१८।।

कोपु!"रोखण्डसय4तंदाको न्घBतापु क्षि;ता न ।

सय4 व न्घBतापु!पु 4श्च फला 4न न क्षिवधा 4ताथ ।।१९।।

%को"रो दाक्षिध4स%4व4तंना 4क्षिवक्षिनवदा.यता ।२०१।

He should anoint Lord Narasimha with sandal, aloe, and camphor. He should offer porridge of rice prepared with cow's milk and sugar, sweetmeats cooked with ghee and having camphor and candied sugar, cakes of wheaten flour and cakes prepared with ghee, varieties of fruits, and cooked rice combined with sugar and curd. [18-20.1]

दाष्Bट्व स्पुBष्ट्व नमस्कोBत्व सम्पु!ज्य नरोको सटिरोम ।।२०.२।।

स्व न्स्व नभ ष्ट न प्रो क्षिता नरो व Hन त्रस%4य0 । २१.१।

By seeing, touching, bowing and properly worshipping Lord Narasimha, a man surely obtains all his different desired objects : there is no doubt regarding this. [20.2-21.1]

दा.व त्वममरो %त्व4गन्धाव"त्व4;भ क्षिXज 0 ।।२१२।।

ईक्षि%त्व4; वक्षि%त्व 4; स व"भ3मत्वम व व ।

यद्यत्को मयता क्षि;त्त तात्तदा प्रो त्यस%4यम ।।२२।।

O Sages, status of a god, Indrahood, the status of a Gandharva, lordship, power over others, or sovereignty over the entire earth whatever one desires in mind, all that doubtless he obtains. [21.2-22]

पुश्चता थ"क्षिवधा न4; कोक्षिथता4पुBच्छता 4क्षिXज 0।

दिदान क्षिन पुश्च कोBत्वHताता पुश्चभ!तामय पु न0 ।।२३।।

नदाहा प्राक्षिव% न्मत्य\ व्रता क्षिवष्णे पुरो य.णे0 । २४१।

The procedure for going through the five holy spots has been told as asked by you, O Sages. Covering them on all the five days, the man who has taken up the holy Observance and is wholly devoted to Lord Visnu,

does not again have to enter the body made of the five elements (earth, water, fire, air and ether). [23-24.1]

पु3णे"म स्य 4प्रात्यषो क्षिस ता थरो" जजला पु न0 ।। २४२।।

पु!व\त्तंक्षिवक्षिधान स्ना त्व % द्ध हा रो क्षिजता क्षिन्द्रौय0 ।

एकोभत्तंव्रता नHव वता"ता प्रा ताय नरो0 ।

य वत्पुश्च दिदान क्षिन स्य स्ता वत्को ला 4क्षिXज त्तम 0 ।।२५।।

ताता0 प्राक्षिवश्य प्रा स दा 4मश्चस्थ 4पु रुषो त्तमम ।

रो म4सभ द्रौ 4दाष्Bट्व ; मच् यता पु पुकोञ्; कोH0 ।।२६।।

In the early morning of the full-moon day, taking bath again in the water of the Sea which is the excellent holy bathing place, as per procedure stated earlier, and O most excellent Sages, during the entire period of the five days, for the pleasure of the Lord, taking pure food, keeping his senses fully controlled, observing the vow of taking only one meal a day, and thereafter entering the temple, and seeing Purusottama (the Supreme Being Lord Jagannatha) present on the Altar, Lord Balarama and Goddess Subhadra, a man is freed from the sloughs of sins. [24.2-26]

सव"ता थ"मय त्को!पु दाद्भु धाताB न सग क्षिन्धान ।

व टिरोणे स्ना प्यम न4 ता य ज्यHष्ठ्य 4पुश्यता हाटिरोम ।।२७।।

नतास्य पु पुसम्बा4धा आत्मक्षिनप्राभक्षिवष्यक्षि़ता । २८१।

Whoever sees Lord Visnu on the full-moon day of Jyestha month being bathed by the water drawn from the well which contains all the holy bathing places, and made fragrant, in his self there will not occur any contact with sin. [27-28.1]

य त्र कोताB"क्षिवसिंधा वश्च्या 4%मेB0 पुरोम ।।२८.२।।

I shall speak about the procedure for one who will perform the (Bath) festival: listen hereafter, O Sages. [28.2]

;ता दाश्"य 4दाढाB4 मश्च 4को रोक्षियत्व स% भनम ।

ताBणेको ष्ठमय 4क्षिलाप्त4 सधा य बाहुला 4%भ म ।।२९।।

अथव दा षो"दा 4को य "क्षिच्चरोस्थ क्षिय क्षिXज त्तम 0 ।

स्रा न थ wदाव दाव स्य क्षिवत्त% ठ्य 4न को रोयता ॥ ३०॥

A very beautiful andfirm stage made of grass andwood should be got erected on the fourteenth day of the fortnight, and richly painted white with lime and made auspicious; or, O most excellent Sages, it can be made of stone to make it permanent. In connection with the Bath of the Lord of the gods, one should not have any dishonesty with regard to his capacity to spend money. [29-30]

एव4मश्च4 प्राक्षिताष्ठ प्य तास्य दाक्षिक्षेणेता क्षिXज 0 ।

को!पु X टिरो समद्भु धात्Bय कोला% न्स्वणे"क्षिनर्मिमता न ।। ३७।।

% ला य 4% स्त्रीदाष्टBन क्षिवक्षिधान त्वक्षिधाव सयता ।। ३८।।

सव क्षिसता4जला 4ता षो पु वम न्य प्रापु!रोयता ।।३९.१।

Therefore the stage should be decorated with garlands, chowries, and chains of varieties of jewels. It should have an arch made of charming fine cloth, rendered fragrant with perfumed incense and well-sprinkled with sandal water. O Sages, having set up such a stage in accordance with the procedure stated in the scriptures, one should ceremonially place golden pots in the hall. He should draw water from the well which is to its south and put the fragrant water into them to the full, with chanting of the Pavamani hymns [35.2-39.1]

;ता दा%" क्षिन% मध्य कोमता त्समदा हृताम ।।३९.२।।

It has been laid down that this work should be done at midnight of the fourteenth day. [39.2]

%न0H %नHश्च न य सहा टिं"रो हाक्षिलापु रो0सरोम ।

ब्र ह्मणे 0 क्षेक्षित्रय वHश्य रो ज्ञा सम4 क्षिनता दाताB 0 ।।४०।।

; मरोHस्ता लावBन्ताHश्च व ज्यम न4क्षिनरोन्तारोम ।४१.१।

Brahmins, Ksatriyasand Vaisyasinvited by the King with due honour should take Lord Visnu little by little, with the Wielder of the Plough (Lord Balabhadra) going ahead, being constantly fanned with chowries and fans of palm leaf [40-41.1]

पु रो कोBता ङ्गला पु4ता4क्षिवष्णे रोङ्ग न्रा हा पुयता ।।४१.२।।

The unguent smeared previously should not be removed from the Body of Lord Visnu. [41.2]

एव4मश्च4 प्राक्षिताष्ठ प्यतास्य दाक्षिक्षेणेता क्षिXज 0 ।

को!पु X टिरो समद्भु धात्Bय कोला% न्स्वणे"क्षिनर्मिमता न ।। ३७।।

% ला य 4% स्त्रीदाष्टBन क्षिवक्षिधान त्वक्षिधाव सयता ।। ३८।।

सव क्षिसता4जला4ता षो पु वम न्य प्रापु!रो़यता ।।३९१।

Therefore the stage should be decorated with garlands, chowries, and chains of varieties of jewels. It should have an arch made of charming fine cloth, rendered fragrant with perfumed incense and well-sprinkled with sandal water. O Sages, having set up such a stage in accordance with the procedure stated in the scriptures, one should ceremonially place golden pots in the hall. He should draw water from the well which is to its south and put the fragrant water into them to the full, with chanting of the Pavamani hymns [35.2-39.1]

;ता दा%" क्षिन% मध्य कोमता त्समदा हृताम ।।३९.२।।

It has been laid down that this work should be done at midnight of the fourteenth day. [39.2] PF

%न0H%नHश्च न य सहा टिं"रो हाक्षिलापु रो0सरोम ।

ब्र ह्मणे 0 क्षेक्षित्रय वHश्य रो ज्ञा सम4 क्षिनता दाताB 0 ।।४०।।

; मरोHस्ता लावBन्ताHश्च व ज्यम न4क्षिनरो़न्तारोम ।४११।

Brahmins, Ksatriyas and Vaisyas invited by the King with due honour should take Lord Visnu little by little, with the Wielder of the Plough (Lord Balabhadra) going ahead, being constantly fanned with chowries and fans of palm leaf [40-41.1]

पु रो कोBता ङ्गला पु4ता4क्षिवष्णे रोङ्ग न्ना हा पुयता ।।४१.२।।

The unguent smeared previously should not be removed from the Body of Lord Visnu. [41.2]

यथ सग न्धाला पु नसपु ष्ट ङ्ग दिदान दिदान ।

ताथ प्रायत्नता0 को य0" कोB% ङ्ग न क्षिहा पु क्षिष्टकोBता ।।४२।।

Just as the Lord's Body became stout day by day by fragrant anointing, even so, His Body should be made thin slowly with care, as otherwise, He will not be the promoter of welfare. [42]

नय यरो प्राम द्यन्ता भगवन्तामक्षिनक्षिन्दाता 0 ।

प्राम दाता यदिदा भव त्पुतान 4मरो वHटिरोणे0 ।।४३।।

बालास्यव सभ द्रौ य रो ज्ञा रो ज्यस्यभ क्षिताकोB़ता ।४४१।

Only virtuous people who are not careless should take the Lord along. If due to carelessness there is a fall of Lord Visnu or of Lord Balabhadra or of Goddess Subhadra, it will be the cause of danger for the King and the State. [43-44.1]

अक्षिपु पु तायता 4 हा क्षिन0 सन्ताता बा"हुदा0 क्षिखता ।।४४.२।।

नरोको क्षिनयता 4व स भवत्त षो 4दारो त्मन म ।४५.१।

Even there will be ruin for those who are the cause of the fall and great suffering for their off-springs; and surely there will be dwelling for ever in hell for those evil- natured persons. [44.2-45.1]

क्षिवमह्वेताक्षिश्वरो रुमय य 4प्राक्षिताम कोथम़ ।।४५२।।

क्षिताष्ठदा क्षिवश्वसन्ता य भगवद्र क्षिहाणेस्ता ता ।

नरोको4प्राक्षितापुद्यन्ता[illegible]हाष्कोBता 0 ।।४६।।

Deluded people think, "How can this wooden image endure for a long time ?" They do not have faith and are verily the offenders against the Lord: they go to hell, being excluded from all their good deeds. [45.2-46]

मढा! न 4न क्षिस्ताको न 4; कोBताघ्र न 4हाता त्मन म ।

धामको"Bत्यषो ज यन्ता ह्येक्षिवश्व [illegible]0[illegible]।।

अदाष्टB 4यस्य य वक्षिद्ध स ता ता न क्षिवक्षिनर्मिमता0 ।

तादान्ता तास्य क्षे यन्ता प्रा स दाप्राक्षिताम दाय0 ।।४८।।

In those who are deluded, who are atheists, ungrateful, and have ruined souls, there arise indeed such arguments of lack of faith in regard to the religious acts: “As is one's destiny, so is one shaped by it; at the end of that, the temple, images, etc. are destroyed”. [47-48]

न ; य 4क्षिनर्मिमता0 को न द्रौम 0 स ऽक्षिपु प्रावर्मिधाता0 ।

वरो4 दादा क्षिता य न!न4न ; स3 प्राक्षिताम मता ।।४९।।

This (Wooden) Lord has not been made by anybody atall; that tree has also not been grown by anybody either. Also, that which confers boon, surely cannot be regardedas amereimage. [49]

क्षिनर्मिमता य 4 प्राक्षिताकोBता3 पु रो मन्वन्तारो दिदाषो ।

व्र्याता ता ष्वक्षिपु वधा"न्ता जन न 4; सपु व"णे म ॥५०॥

भक्तंयस्ता दा%B क्षिवप्रा 0 सवषो> 4पुBक्षिथव क्षिक्षेता म । ५१.१।

O Sages, although theImage was made formerly, andManvantaras, etc. have passed, the same devotional feelings grow among men, as also among gods, and among all rulers of the earth. [50-51.1]

स्व रो क्षि;षो§ऽतारो ;वH आक्षिवभ!"ता0 कोBपु क्षिनक्षिधा0 ।। ५१.२।।

The Lord who is the Ocean of compassion had manifested Himself indeed during the period of Svarocisa Manu.[51.2]

वHवस्वता§ऽतारो सप्तसिंव% ;वH ;ता यग " ।

X पुरो न्ता सम य ता3 तादा कोBष्णे जन " व भ3 ।।५२।।

क्षित्रदिदान क्षिन क्षिस्थता वत्र व्रतास्थ3 मधास दा!नम ।

भक्त्य सम्पु!ज्य ता 4स्ता त्व जग्मता X "रोको 4पु न0 ।।५३।।

During the currency of Vaivaswata Manu, inthe twentyseventh four-Age period, at the end of Dvapara Age Lord Krsna and Arjuna had come then and stayed here for three days undertaking religious observances. Worshipping Lord Madhusudana (Visnu) with devotion and praying to Him, they againwent backto Dvaraka. [52-53]

न को ऽक्षिपु तात्त्व 4ज नक्षिन्ता म न षो` तान म क्षिस्थता 0 ।

अवता रो 0 प्रावता"न्ता क्षिवष्णे रोस्य यग य ग ।।५४।।

धामस्"थ पुनय क्षिवप्रा ला यन्ता स्वपुदा पु न0 । ५५.१।

Not any men knowthe realtruth:theincarnationsof Lord Visṇu having taken the human body become manifest Age after Age, and O Sages, with

the establishment of righteousness, they again merge in His own State. [54-55.1]

पु!वw; ब्रह्मणे प्रा क्तं0 स ; न न पुरोस्पुरोम ।। ५५२।।

स्थ ता पुरो धापु"य"न्ता4भगव न्दा रुरूपुधाकोB ।

सदा य4वरोदा क्षिवष्णे0मस्थ%द्ध्र भ क्षिवता0 ।। ५६।।

Formerly He was entreated by Lord Brahma, and so was Lord Brahma also told in turn by the Lord that He, the Lord, would stay with the Wooden Form till the end of a parardha (fifty years of Lord Brahma's life). This Lord Visnu always grants boon, when contemplated with a pure heart. [55.2-56]

यस्य य व स्4ता क्षिवश्च सस्तास्यक्षिसक्षिद्धस्ता ता वता ।

प्राम दा कोBताक्षिवश्च स भक्तं दाढाBमक्षिता0 पु म न ।।५७।।

यत्र न रूपु4लाभता फलामस्म त्सदा ला भ"म । ५८१ ।

As is one's faith, so is his attainment. A man who has got faith, is devoted, and has a firm mind, even if he makes a mistake, in accordance with his efforts he gets reward from Him which is otherwise very difficult to attain. [57-58.1]

पु रो व0 कोक्षिथता4सव"मम्बारो षोक्षिवम ;नम ।।५८.२।।

Previously, everything about the release of Ambarisa[1] has been told to you. [58.2]

तातास्ताक्षिस्मञ्जगन्ना थ पुरोम त्मस्वरूक्षिपुक्षिणे।

क्षिवधा यसदा ढाB 4भसिंक्तं वसध्व4पु रुषो त्तम ।।५९।।

Hence, having very steadfast devotion to that Lord Jagannatha who is the own Form of the Supreme Self, dwell in Purusottama. [59]

अता ऽय4भक्षिक्तंता न य0 श्री कोBष्णे मञ्चमत्त मम ।

सभ द्रौ बालाभद्रौ3 ; रो जवत्पुटिरो;य "व H।।६०।।

उत्त क्षिलाता षो च्छत्र षो ; मरोHव क्षिजता षो ; ।

को ला ग रुसधा पु! स दिदाक्षे गम्भ रोन दिदाषो ।।६१।।

न न क्षिवधाषोद्यषो त्वग रो पुटिरोपु!टिरोता ।

ता3यक्षि"त्रको स धाव Bत्त दा क्षिपुको श्रीक्षि णेरो क्षिजता ।।६२।।

अन्धाको रो ऽथ सवषो> 4वधाम" न महा त्सव ।

आच्छन्ना श्री पुता रोङ्ग प्राम दापुटिरो%ङ्कोय ।।६३।।

पु- पुट्टादाको !लाषो न यम न षो दारो!ता0 । ६४.१ ।

Therefore, this Lord SriKrsna (Jagannatha), asalso Lord Balabhadra and Goddess Subhadra, should be taken with devotion to the excellent stage, being accorded royal honour, in the midst of raised umbrellas *1. A King with whomSageDurvasa hadgot angryandtried toharmhim; he was saved by the Sudarsana Discus of Lord Visnu. The story is narrated in Bhagavata Mahapurana* and fanning with chowries, with nicely fragrant incense of black aloe, all directions having deep sounds of various kinds of drums, and the place being completely filled with the triple symphony of song, dance, and instrumental music very nicely going on. Rows of lamps should be shining in the darkness. There would be increasing great rejoicing of all. The Body of Lord Visnu should be kept covered for fear of any possible negligence,

and large fine silken clothswould be taken along at a distance. [60-64.1]

गता व>ग त्तदा त्त न कोBता स्य जगता 4ग रो3 ।।६४.२।।

आवता"दाष्टBय दाव दिदाव रो हाणे%क्षिङ्कोन0 ।

जयस्व रो म कोBष्णे क्षिता जय भद्रौक्षि ता ; क्षि;रो ।।६५।।

When due to the speed ofmovement atthat timethe face of the Master of the world is turned upwards, the gods with their eyes turning, would assume that the Lord is perhaps ascending to heaven, and utter "Victory be to Thee, O Lord Balarama, O Lord Krsna! Victory to Thee, O Goddess Subhadra !" [64.2-65]

एव4सला ला 4भगव ञ्जन्मज्यष्Hठ्य क्षिभषो ;न ।

न यता मञ्चदा% 4ता क्षिन% थ ब्र ह्मणे दिदाक्षिभ0 ।।६६॥

Sportingly the Lord is thus taken at nightto the areaofthe stage by the Brahmins, etc., for the Bath of the Birthday, the full-moon day of Jyestha month. [66]

अहापु4!र्मिवको%ब्दास्ता दाव न 4श्री!यता दिदाक्षिव ।

दाव दान् दाभ यश्चHव जय%ब्दाक्षिवक्षिमक्षिश्रीता 0 ।।६७।।

At that time the noise of the gods indicatingtheir eagerness to be first is heard in the sky, as also the sound of the celestial drums, combined with the word 'Victory be to Thee !' [67]

ताता मश्चक्षिस्थता 4ब्रह्मरूपु 4प्रात्य;य" सहा ।

आच्छ द्य सव ण्"यग4 क्षिन मख वज ws; ला कोH0 ।।६८।।

क्षिवन क्षिनव द्य 4सम्पु!ज्य उपु; रोH0 पु रो दिदाता0H ।

अक्षिधाव क्षिसताको म्भHश्च % क्षिन्ताघ षोपु रो0सरोम ।।६९।।

समद्रौ ज्य ष्ठ मन्त्र णे स्ना पुय त्सरो पु ङ्गव न ।

पुश्यता मक्षिभषो त्कंnणे 4कोBताकोBत्यत्वहाता व ।।७०।।

Then, after the offering of salutation one by one to the Form of Brahman (Images) seated on the stage, covering all the limbs except the faces with nice clothes, they (the Deities) should be worshipped with the sacred services mentioned earlier, except the offering of food. Thereafter, with the water of the consecrated pots placed previously, along with the chanting of mantras for peace, by the Samudrajyestha mantra the Deities who are the Best of the gods, should be bathed for the blessedness of those who perform the Bathing as also of those who are witnessing. [68-70]

स्ना प्यम न4ता पुश्यक्षिन्ता य नरो स्तात्र सक्षि4स्थता 0 ।

गभ\दाको न स्नापुन 4न ता पु नरोव प्नो य0 ।।७१।।

And those men present therewhobeholdthe Lord being bathed, will not have to undergo again the bath with the water of the womb (will not have rebirth). [71]

ज्य ष्ठस्ना न4भगवता य पुश्यक्षिन्ता मदा क्षिन्वता 0 ।

न ता भव ब्धा3 मज्जुक्षिन्ता य त्र सत्!को4ठेम नस 0 ।।७२।।

Those who with joy behold the Bath of the Lordinthe month of Jyestha, do not get immersed in the ocean of worldly existence, as their minds are eagerly longing for thefestivals of the Lord. [72]

बा द्भुध्यबाक्षि द्धकोBता0 पु 4स मन दिदा0 पु पुसश्चय0 ।

तात्क्षेणे न्ना %म य क्षिता पुश्यता 4स्नापुन4हारो 0 ।।७३।।

The collection of sins committed by mendeliberatelyor unintentionally, which is without beginning, is at once destroyed for those who behold the bathing of Lord Visnu. [73]

सत्य 4सत्य 4पु न0 सत्य 4ब्रव क्षिम क्षिXजपु ङ्गव 0 ।

सव"सन्ता पु%मनम%षो मलान %नम ।।७४।।

स्नापुन4श्री पुता ज्यष्>ठ्य 4यदिदा भक्त्य क्षिवला कोनम । ७५.१।

O most excellent Sages, I tell the truth, only the truth, and again the truth alone: there is removal of all afflictions and destruction of all impurities, if there is beholding with devotion of the bathing of Lord Visnu on the full-moon day of Jyesthamonth. [74-75.1]

प्रा यक्षिश्चत्तक्षिनक्षिमत्त क्षिन य क्षिन पु पु क्षिन सक्षिन्ता व H।।७५.२।।

ता क्षिन सव क्षि"णे क्षे यन्ता पुश्यता 4स्नापुन 4हारो 0 ।७६.१।

The sins verily requiring expiation,are alldestroyedinthecase of those who behold the bathing ofLordVisnu. [75.2-76.1]

न ता0 पुरोतारो4 कोम "ह्येन य सन म ;नम ।।७६.२।।

ज्य ष्ठजन्मदिदान स्ना न 4हारो यदा"वला दिकोताम ।७७.१।

There is no act higher thanthatofbeholding theBathofLord Visnu on His Birthday in Jyestha month, which brings about Liberation effortlessly. [76.2-77.1]

स्ना नदा नतापु0श्री द्धजपुयज्ञा दायस्ता य ।।७७.२ ।।

क्षिवधाय0 को टि-ग क्षिणेता 0 को टि-जन्म पुपु दिदाता 0 ।

स्ना नदा%"नपु ण्यस्य हारो स्ता न ता ला 4गता 0 ।।७८।।

The various kinds of religiousobservances like the holy bath, charity, austerity, paying homage to ancestors, repetition of mantra, sacrifice, etc. which are there, and which might be acquired through a crore of births - even if multiplied a crore times, cannot become equal to the merit of beholding the Bath of Lord Visnu. [77.2-78]

भक्त्य य0 स्नापुन 4क्षिवष्णे रो कोक्षिस्मन्वत्सरो ऽक्षिपु व ।

पुश्य न्ना % ;ता क्षिवप्रा इहा सस4 रोम ;न ।।७९।।

O Sages, he who sees with devotion the bathingof Lord Visnu, even though only in one year, does not have to worry about release from the world of transmigration. [79]

ता न ष्ट 4क्रता क्षिभ0 पु ण्य0H श्रीद्ध क्षिवपु लादाक्षिक्षेणे0H ।

महा दा न क्षिन दात्त क्षिन भ क्षिजता 0 को टि-% क्षिXज 0 ।। ८० ।।

श्री द्ध क्षिन गय % षो दा"3 को टि-%श्च कोBता क्षिन व H।

पु ण्यको ला ; ता थ "दा3 तापु 4क्षिस ;टिरोता क्षिन ; ।।८१॥

अधा\दाय दिदाय ग षो को टि-ता थ>षो को टि-%0 ।

स्ना ता क्षिन ता न भ क्षिवप्रा य0 पुश्यत् स्नापुन 4हारो 0 ।। ८२ ।।

O Sages, one who sees Lord Visnu beingbathed, isdeemed to have propitiated by holy sacrifices with faith and with abundant monetary presents to priests, given away the great gifts, fed Brahmins in crores, performed verily Sraddha ceremonies (of paying homage to ancestors) in crores of places like Gaya, undergone austerities at auspicious times in holy bathing places, etc., and bathed crores of times in crores of holy bathing places at the auspicious Conjunction moments like Ardhodaya, etc. [80-82]

सत्य 4सत्य 4पु न0 सत्य 4ब्रव क्षिम क्षिXजपु 4गव 0 ।

न ता0 श्रीय स्कोरो4 कोम "% स्त्रीदाष्टBपुक्षिथ क्षिस्थताम ।।८३।

I tell the truth, only thetruth, and again thetruth alone, O most excellent Sages: no act more conducive to welfare than this is there in the path seen in the scriptures.[83]

मश्चस्थ4 स्ना प्यम न4क्षिहा य0 पुश्यता पु रुषो त्तमम ।

स्ना न च्छताग णे4पु ण्य 4लाभता व Hन स%4य0 ।। ८४ ।।

One who indeed beholds the Supreme Being presenton the stage and being bathed, verily gets merit hundred times more than his bath in holy places: regarding thisthere is nodoubt. [84]

मश्चक्षिस्थता4जगन्ना थ 4स्ना न द्रौ wयस्ता पुश्यक्षिता ।

स न्द्रौ नन्दा द्रौक्षि";त्त ऽस3 न दिकोक्षिश्चत्पु पुमश्रुता ।। ८५ ।।

The mind of one whoseesLord Jagannatha seated on thedais wet by the Bath, becomes wet with intense bliss, and he does not acquire further any sin whatsoever. [85]

यदाव पु ण्यमदि दाता4स्ना नदा%"नकोमक्षि"णे ।

तात्तत्फलामव प्रो क्षिता दाष्Bट्व मश्चस्थमच्य ताम ॥८६॥

Whatever merit verilyhas beenstated toaccruefromthe act of beholding the Bath, all that benefit he gets by seeing Lord Visnu present on the stage. [86]

एको एव जगन्ना थक्षिस्त्रीधा तात्र क्षिस्थता क्षिXज 0 ।

एकोHकोस्य क्षिपु स्नापुनदा%"न 4भ क्षित्तंमक्षि त्तंदाम ।।८७।।

The one Lord Jagannathaalone ispresenttherebeing three-fold, O Sages: beholding even any one single Deity being bathed bestows prosperity and Liberation. [87]

जयस्व रो मभद्रौक्षि ता जय भद्रौक्षि ता य वदाता

जय कोBष्णे जगन्ना थ जयत् यच्च रोय न्मदा ।।८८।।

स्ना नको ला स व Hमसिं त्तं प्राय क्षिता क्षिXजसत्तम 0 ।८९.१ ।

O excellent Sages, he whoat the time of the Bath utters with joy, “Be victorious, O Lord Balabhadra ! Victory to Thee, O Goddess Subhadra ! Victory be to Thee, O Lord Krsna! Victory to Thee, O Lord Jagannatha !", surely attains Liberation. [88-89.1]

अक्षिधाव स दिदाको4 तात्र य0H कोBता 4स्ना नकोमक्षि"णे ।।८९.२।।

ता षो 4 श्रीद्ध म दा यत्तं 0 प्रादाद्य क्षिक्षेणे 0 पुBथको । ९०.१।

To those throughwhom the works like installation ofthe sacred pots, etc. are got done there in the Bath ceremony, one should give monetary presents severally, with faith and joy. [89.2-90.1]

ब्र ह्मणे भ्यश्च क्षिमष्ट न्ना 4वस्त्री लाको4रोणे क्षिन ;

।। ९०.२।। प्रादाद्य च् द्धय य त्तं दा न न थ 4;

तापु"यता । ९१.१ ।

He should also give sweetmeats, clothes, and ornaments with faith to the Brahmins, and also please the destitute and helpless ones with offerings. [90.2-91.1]

य द्रौष्ट म गता 0 स्ना न 4ज वन्सत्तं ता ध्रु वम ।।९१.२ ।।

ता न्यथ %क्षित्तं व Hरो ज म नयत् प्रा ताय हारो 0 । ९२.१ ।

Those who come to see the holy Bath are certainly liberated while living; as per his capacity the King should honour them for the pleasure of Lord Vispu. [91.2-92.1]

स्ना न व% षोता यन स्ना य द्भाद्रौ सनक्षिस्थता0 ।। ९२.२।।

न रो व पु रुषो व क्षिपु तास्यपु ण्य4वदा क्षिम व0 । ९३.१।

I shall tell you about the merit of one whether man or woman who takes bath being seated on a splendid seat, with the water remaining after the Bath of the Lord. [92.2-93.1]

कोल्पु0 स्य क्षिच्चरोरो ग ता\ ह्येपुमत्Bय 4जयदा स3 ।।९३.२।।

If he is suffering from disease for a long time, he becomes fit and healthy, and surely conquers premature or accidental death. [93.2]

अपु त्र मताBवत्स व वन्ध्य व क्षिपुलाभ त्सता म ।

सभ ग0 सवला" को न 4क्षिनधान" धानव न्भव ता ।।९४।।

A woman who is without a son, barren or whose child is dead, is blessed with a son. A poor man becomes prosperous among all people and wealthy. [94]

ग र्मिवणे लाभता पु त्र4दा घ "य ग "णेवत्तरोम ।

गङ्ग दिदासवता" थ न" 4 स्ना नज4 फलाम च्यता ।। ९५।।

स्ना नदा%"नज 4पु ण्य 4धाम त्"म लाभता ध्रु वम ।।९६।।

A pregnant woman begets a son with long life and exceedingly virtuous. Whatever benefit is stated to accrue from taking bath in all the holy bathing places like Ganga, that merit the righteous person surely gets as accruing from the act of seeing the Holy Bath. [95-96]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4 सक्षि4 हाता य 4 क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा

पु रुषो त्तमक्षेत्र म हा त्म्य दा रुब्रह्मणे0 स्रा नय त्र क्षिवक्षिधाको ता"न 4न मकोHसिंत्र% ऽध्य य0 ।। ३१

Thus ends the Thirty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Relating the Procedure for the Festival of Holy Bath of Brahman in Wooden Form.'

X सिंत्र% ऽध्य य0

Thirty-second Chapter

The Jyesthapancaka Observance

।। जक्षिHमक्षिनरुव ; ।।

अता0 पुरो4 प्रावक्ष्य क्षिम दाक्षिक्षेणे म!र्मितादा%"नम ।

पुदा पुदाऽ श्वमधा स्य फला 4यत्र पुलाभ्यता ।।१।।

Jaimini said: I shall henceforwardspeakaboutseeing the Images when they are facing the south, by which at each step the benefit of a horse-sacrifice is obtained. [1]

ताता न न क्षिवधाHर्दिदार्व्याHभक्ष्"यभ ज्य दिदाकोHस्ताथ ।

यथ %क्त्यपु ; रोHस्ता गन्धामH पुष्पाH ।।२।।

रो म4कोBष्णे4 सभ द्रौ 4; ग तानBत्य दिदाकोHस्ताथ ।

प्रा क्षेणे यश्चक्षिवक्षिवधा0H श्रीद्धय ; पुपु दिदाता0H ।।३।।

One should thereafterworshipLord Balabhadra, LordJagannatha and Goddess Subhadra with various kinds of excellent eatables, etc., with sacred services according to one's capacity, with fragrant garlands, and with songs, dancing, etc. and varieties of public shows arranged with faith. [2-3]

वस्त्री;न्दानम ल्य द्य0H पु!जक्षियत्व क्षिXज त्तम न ।

भगवद्भुब्र ह्मणे 4श्चताH न्महा भ गवता स्4ताथ ।।४।।

ताता नय क्षिक्षेणे क्षिभस्4ता क्षि4स्त्रीदा%ष्व

उत्सव 4; महात्कोBत्व पु!व न"यनवद्धरो 0 ।।५।।

After honouring the bestof Brahmins, Brahmins devoted to God, and the great devotees of the Lord, these Lords of the gods (the Deities) should be taken along, with face towards the south, observing great festivity as was done at the time of bringing Lord Visnu earlier. [4-5]

ताक्षिस्मन्को ला हार्टिंरो पुश्यद्भु व्रजन्ता 4दाक्षिक्षेणे म खम ।

रो म4सभ द्रौ 4य मत्य\ न स प्रा कोBताम न षो0 ।।६।।

That person whoseesLordVisnu, Lord Balabhadra and Goddess Subhadra at that time proceeding with face to the south, is not an ordinary human being. [6]

स्ता न थम" गता दाक्षस्ता पुक्षियत्व जगद्भुगरु म ।

आको %ऽ क्षिपु ससम्बा धा स्ता वत्को ला 4क्षिस्थता हाटिरोम ।

द्रौष्ट 4व्रजन्ता 4य म्य % वदान 4भवन %नम ।।७।।

The gods whohad come for theBath,afterhavingbathed the Master of the world remain in the sky till that time, even crowding, in order to see Lord Visnu moving with face to the south, who destroys worldly existence. [7]

धाम%" स्त्री षो य वक्षिन्ता धामको"म क्षि"णे सक्षिन्ता व H।

ता क्षिन सव क्षि"णे सन्द्रौष्ट 4व्रजन्ता 4दाक्षिक्षेणे म खम ॥८॥

Whatever righteousactions aretherein the ethical codes, the benefits of all those are available to one who is there to see the Lord proceeding with face southwards.[8]

स्ना नदा%"नज 4पु ण्य 4समग्र 4लाभता ता स0 ।

स्ना ता4मरो टिंरो य0 पुश्यद्भु व्रजन्ता 4दाक्षिक्षेणे मख म ।।९।।

One who sees Lord Visnu proceedingwith faceto thesouth after having been bathed, getsall the meritofseeingthe Bath. [9]

न रो जक्षियत्व दाव % 4रो म णे सहा भद्रौय ।

प्रा स दा न्ता0 प्राव श्य थ न पुश्यX Hकोथ4;न ।।१०।।

एतात्त क्षिवस्तारो णे त्तं4 पु!व"मव मय क्षिXज 0 ।। ११ ।

After waving the sacred lights as an act of adoration before the Lord of gods along with Lord Balabhadra and Goddess Subhadra, they should be taken inside the temple, and one should not at all see them in any way thereafter: this has been verily told to you by me at length previously itself, O Sages. [10-11]

।। मन य ऊ;0 ।।

भगवन्यत्त्वय प्रा त्तं4 ज्य ष्ठ स्ना नप्रादा%"न ता ।

फला 4प्रा प्रो क्षिता क्षिनयता 4तान्ना ब्र!क्षिहा क्षिवदा व4रो ।।१२।।

The Sages asked: O Holy one,Thouhastmentioned that one gets sure benefit by beholding the Jyestha Bath: pray, speak to us about that, O Best of the learned ones. [12]

॥जक्षिHमक्षिनरुव ; ॥

हान्ता व0 कोथक्षियष्य क्षिम ताद्भुव्रता 4ज्यष्ठ पुश्चकोम ।

न ता0 पुरोतारो4 प्रा क्तंमक्षिBषोक्षिभ0 % स्त्रीपु रोग0H ।।१३।

Jaimini said: Nowlshall tell you about the Observance called 'Jyesthapancaka'; anything superior to this has not been mentioned by Sages who are well-versed in the scriptures. [13]

श्री3तास्म ता"पु रो णे क्तंव्रता न क्षिमादामत्त

इदा 4प्राथमता0 प्रा क्तं4 ब्रह्मणे पुरोमक्षि ष्ठन ।। १४॥

This is the best ofall observancesstated in Vedas, smrtis and puranas; this was first indicated byLordBrahma,the Headof the world. [14]

ज्य ष्ठत्व द्भुव्रतामख् य न 4ख्य ता4ताज्यष्ठ पुश्चकोम ।

समद्रौ ज्यष्ठ फलादा0 प्राभ ज्यष्ठ>फलाप्रादा0 ||१५||

Because of being the most excellent (Jyestha) ofthe chief observances, this is known as 'Jyesthapanicaka', The Sea grants the most excellent reward, and the Lord also bestowsthe mostexcellent benefit. [15]

वथस"न्दा%"न त्पु ण्य 4पुश्चको नHव लाभ्यता ।

पुश्चको न ता यल्लाभ्य 4महा ज्यष्Hट्यो 4ता तालाभ ता ।।१६।।

The merit of seeingthe Lordfor one yearis obtainedby the Panchaka (Five-day period) itself, and what is obtainable by the Panchaka, that one can surely get through 'Mahajyaisthi". [16]

यन्मय क्तं4 पु रो क्षिवप्रा 0 स्त्रा नदा%न"ज 4फलाम ।

समग्र4तादाव प्नो क्षिता महा ज्यष्Hट्यो 4न स%4य0 ||१७||

O Sages, whatever benefit was spokenof bymepreviously as resulting from beholding the Bath, all that one attains from the Mahajyaisthi: there is no doubt regarding this. [17]

।। मन य ऊ;0 ।।

महा ज्यष्ठ`मम ;क्ष्व यत्र स्त्रा न 4महा फलाम ।

तात्र न0 को3ता को4 ब्रह्मन्महाX Hसप्रा4वता"ता ।।१८।।

The Sages said: Pray, relate fully the Mahajyaisthi during which the Bath produces immense benefit: great curiosity about it indeed arises in us, O Holy one. [18]

|| जHक्षिमक्षिनरुव ; ॥

ज्यष्ठ स्य क्षिवमला पुक्षे य व Hपुश्चदा% भव ता ।

%क्रक्षेHको 4%ग3 ;न्द्रौग रू ; ग रुव सरो ।।१९।।

1. See verse 19onwards,below

% भ य ग महा ज्यष्ठH सव"पु पुप्राणे क्षि%न् । २०१।

Jaimini said: When on the fifteenth day of the bright fortnight of the month of Jyestha (full moon day), the Moon and Jupiter remain together with the Jyestha star and it is Thursday, then in that auspicious Conjunction moment it is called Mahajyaisthi which destroys all sins. [19-20.1]

सव"क्षे त्र4सवता" थ wसप्त वHस गरो स्ताथ् ।। २०२।।

क्रतावश्च महा दा नसमहा!श्च तापु क्षि4स ; ।

क्षिवद्य श्च ष्ट दा%क्षिवधा व्रता क्षिन क्षिवक्षिवधा क्षिन ; ।। २१ ।।

% क्षिन्तापु3क्षिष्टकोकोम क्षि"णे स ख्4यय गस्ताथHव ; ।

सव>सम्भ!यगच्छक्षिन्ता क्षे त्र 4श्री पु रुषो त्तमम ।।२२।।

On that occasion, all the sacred places, all holy bathing places, the seven Seas, the sacrifices, the multitude of great charities, the austerities, the eighteen divisions of sciences, various kinds of holy observances, the rituals for peace and welfare, as also Sankhya Yoga - all go together to the sacred place Sri Purusottama. [20.2-22]

वBन्दा%0 प्राक्षिवभक्तं स्ताएकोHको4क्षेत्र ग 4प्राक्षिता ।

कोस्म Hवय 4भ ग्यवता ज्यष्ठ स्ना न वला कोन ||२३||

महा ज्यHष्ठ्य 4प्राव क्ष्य म0 पुरोस्पुरोमहाम4य ।

तात्र य क्षिन्ता महा य ग भगवत्क्षे त्रम त्तमम ।।२४।।

In that great Conjunction moment, they go to that excellent sacred Abode of the Lord, divided in groups, mutually asserting superiority, and approach each person who visits that sacred place, thinking, "For the sake

of blessing which person who is fortunate enough to see the Bath in Jyestha month, shall we enter on the Mahajyaisthi day ?" [23-24]

महा ज्यष्ठH महा पु ण्य भगवत्प्रा क्षितावद्धन" ।

तास्य 4 सम्पु!ज्य दाव % 4जगन्ना थ4कोBपु णे"वम ।

दाष्ट्राB ;स्ना प्यम न4ता 4पु पुको % क्षिXम च्यता ।। २५।।

Mahajyaisthi is greatly holy and augments the pleasure of the Lord. On that day, worshipping the Lord of gods Lord Jagannatha who is the Ocean of mercy, and also beholding Him being bathed, one is freed from the cover of sins. [25]

अताऊध्व wप्रावक्ष्य क्षिमव्रता 4ताज्ज्यष्ठ पुश्चकोम ।

व्रता न न न लाभ्य4यत्तत्तदाव 4ब्रव क्षिमव0।।२६॥

I shall henceforward speak about that Observance 'Jyesthapanchaka': I am also thus telling you all that is obtained by that Observance. [26]

दा%म्य 4 क्षिनयम4को य त्"प्रा ता0 स्ना त्व यथ क्षिवक्षिधा।

आ; यwवBणे य त्तत्रवHष्णेव 4क्षिXजपु 4गवम ।।२७।।

On the Tenth day of the fortnight one should make a vow, and after taking bath in the morning as per procedure, he should then invite the Preceptor who should be a devotee of Lord Visnu and a most excellent Brahmin. [27]

इत्थ 4सङ्कोल्पुममला 4गBल्ला य [illegible]२८।।

He should thus make the pure resolve and take up the excellent Observance : [28]

दाव दाव जगन्ना थ सस4 रो णे"वता रोको ।

अद्य रोभ्य व्रता 4दाव य वज्यष्ठH ; स क्षिताक्षिथ:

ता वXता4कोटिरोष्य क्षिम प्रा ताय ताव को %व ।। २९।।

“O Lord of the gods, O Lord Jagannatha, O Lord who savest from the ocean of worldly existence Commencing the Observance today, O Lord, till the day of Jyaisthi (full-moon day) I shall perform the Observance for Thy pleasure, O Lord Visnu. [29]

सव"ता थ "क्षिभषो को4 ; प्रात्यहा4 व्रताभ जनम ।

मता! न 4ताव पुश्च न मको स्य क्षिपु प्रापु!जनम ।।३०।।

एकोक्षिस्मक्षिन्दावस दाव क्षित्रसन्ध्य 4त्वत्प्रास दाता0 ।

सम प्यता 4व्रताक्षिमदा 4सफला 4; स्ता ता प्राभ ।। ३१ ।।

I shall take bath in all the holy bathing places daily, eat only that food which is appropriate to the Observance, and also worship one of Thy five Forms each day, O Lord, in the three Junctures 2 of the day. May by Thy grace, O Lord, this Observance taken up for Thy sake be completed and also be fruitful!". [30-31]

ताता0 पुश्चस ता थषो> स्रा त्व ; गBह्मामत् य ; ।

स्थक्षिण्डला क्षिवक्षिलाखत् पुद्मष्टपुत्र 4सकोर्मिणेकोम ||३२||

Then, having bathedin thefive holybathingplacesand going home, he should draw on the bare ground a lotus with eight petals and with pericarp. [32]

तान्मध्य स्थ पुयत् को म्भ4 ता थ wभ क्षिभ0 प्रापु!टिरोताम ।

स;न्दानफलाHयक्तं "4 तान्मख ता म्रंभ जनम ।।३३।।

व सस वक्षि ष्टता 4कोण्ठे पु त्र 4; क्षेतापु!टिरोताम ।

तान्मध्य स्थ पुय व 4स3वणेwमधास दा!नम ।।३४।।

% भ ङ्ग वयव4% न्ता 4व म श्री यता म श्वरोम ।।३५।।

दाक्षिक्षेणे ; गरुत्मन्ता 4स्पुB%न्ता 4पुBष्ठदा% ता0 ।

%ङ्ख;क्रधारो4 ; ध्व >पुद्म सनगता 4क्षिवभ म ।। ३६।।

पु!जय दापु ; रोHस्ताम ; य\ व क्षिपु भ क्षिXज 0 ।

न ला त्पुला न 4 म ला 4 ता भक्त्य दाव य दा पुय ता ।।३७।।

2. Dawn, noon and sunset

At the centre of that he should install a sacred pot completely filled with the waters of the holy bathing places. At its mouth there should be placed a copper vessel with sandal paste and fruits, and covered with cloth at the neck, and the vessel should be filled with rice grains. Inside that a golden image of Lord Madhusudana (Visnu) should be placed. The Lord should be with beautiful limbs, gentle, with Goddess Laksmi to His left, touching

Garuda on the back on His right side, holding the conch and discus high up, and seated on the lotus. O Sages, he or the Preceptor should worship the all-powerful Lord with the sacred services. He should get offered a garland of blue-lotus flowers to the Lord with devotion. [33-37]

दा%म्य 4पु!जक्षियत्वHव4दा%को ट्योघन %नम ।

प्रा थय" त्प्रा ञ्जक्षिलाभ!"त्व मन्त्रमता 4समच्च रोन ।। ३८।।

Thus worshipping the Lord on the Tenth day of the fortnight, ten crores of sins are destroyed. Then he should pray with palms joined reverentially, uttering this mantra : [38]

मधास दा!न दाव % नमस्ता म धाव क्षिप्राय ।

कोBपु व रो 4क्षिनधा पु क्षिहा पुक्षिताता 4म 4भव णे"व ।। ३९।।

"O Destroyer of demon Madhu, O Lord of the gods, salutations unto Thee, O Lord who art dear to Goddess Madhavi (Earth)! Protect me who am fallen in the ocean of worldly existence, O Ocean of Mercy". [39]

एको दाश्य 4 ;ता बा हु" 4%ङ्ख;क्रगदा धारोम ।

न रो यणे4पुद्मसस्4थ4पुञ्चक्षिनष्कोक्षिवक्षिनर्मिमताम ।।

तादाधाwक्षिनर्मिमता 4व क्षिपु पु!जय त्पुद्मम लाय ॥४०

On the Eleventh day, with a garland of lotuses he should worship Lord Narayana fashioned out of gold of the measure of five coins or made of half of it, having four hands, holding the conch, discus and mace, and standing on the lotus. [40]

नHव द्य 4पु यस4दाद्य क्षित्सता 4रोम्भ फला क्षिन ;।

न न क्षिवधा 4;नHव द्य4दात्त्व सम्प्रा थ"यन् म दा ।।४१।।

As food of offering, he should offer rice-porridge, white sugar and banana fruits. Having offered various kinds of food, he should pray with joy : [41]

न रो यणेनमस्ता ऽस्ता भवस गरोता रोणे ।

त्र क्षिहाम 4पु ण्डरो को क्षे%रोणे गतावत्सला ।।४२।।

"O Lord Narayana! Salutations be unto Thee, O Lord who helpest to cross the ocean of worldly existence. Protect me, O Lord with lotus-like eyes, O Lord who art kind to the one who has taken refuge!" [42]

एको दा% क्षिन्द्रौयकोBता4पु पुरो क्षि%मन त्तमम ।

अन दिदाभवक्षिनर्व्याढा!"4 न %यत् पु!क्षिजता0 प्राभ0 ।।४३।।

When worshipped, theLorddestroysthe worst mass of sins committed through the eleven sense-organs3, and brought about by beginningless worldly, existence. [43]

X दाश्य 4यज्ञाव रो हा 4पु!जयत् स्वणे"क्षिनर्मिमताम ।

;न्दान ग रुकोपु!"रोला पुनH श्वम्पुकोस्रज ।। ४४ ।।

He should worship onthe TwelfthdayLordYajnavaraha made of gold, with anointing of sandal, aloe and camphor, and with a garland of champak flowers. [44]

3. Five organs of action, five organs of knowledge, and the mind

न न क्षिवधा पु!पुस रो भक्ष्यभ ज्यफला क्षिन्वता 0 ।

क्षिनव द्य प्रा थ"य व 4स्ता क्षितासेन्ता।।4[illegible]

Having offered various kindsof cakesandcream, together with varieties of eatables, foods not needing chewing, and fruits, he should pray to the Lord, uttering this prayer:[45]

प्रालाय णे"वसम4ग्रा 4धारोणे` धाताBव नक्षिस ।

दिकोन्ना %क्तं मम द्ध रो पुक्षितातास्य क्षि4घ्रंपुङ्कोज ।

तान्म म द्धरो ग क्षिवन्दा क्षिनमग्रा 4% कोस गरो ।।४६।।

“O Lord, Thou hadst upheld theearth which was immersed in the ocean of Cosmic Dissolution; wouldst Thou not be able to save me who have fallen at Thy lotus-like Feet ? Therefore, O Lord Govinda, save me who am immersed in the ocean of sorrow". [46]

अब्दा X दा%म स व Hय वदाब्दाकोBता क्षिन ता ।

पु पु क्षिन महादाल्पु क्षिन हा ता0 पु!वषो> जन्मस

ताक्षिXन %यता दाव X दाश्य मर्मि;ता नBणे म ।।४७।।

The year has verily twelve months; all thesinsof men, big or small, committed during the whole year, as also indeed those committed in births

previous to this, the Lord destroys when worshipped on the Twelfth day. [47]

त्रय दाश्य 4 ता प्राद्यम्ने 4 %ङ्ख;क्रवरो भय न ।

धा रोयन्ता4पुद्मगता 4;ता र्मिनष्कोक्षिवक्षिनर्मिमताम ।।४८।।

उपु; रोHयथ" प्रा क्तंH0 पु!क्षियंद्रा नरो0 ।४९१।

On the Thirteenth day, with devotion, and with the sacred services as have been stated, the man should worship Lord Pradyumna holding the conch, discus, and signs of granting boon and fearlessness, made of gold measuring four coins, and present on the lotus. [48-49.1]

अ% कोपु -ला म ला 4;न्द्रौपु!णे wसमज् वला म ।।४९.२।।

नHव द्य 4;वH पुक्क न्ना 4फला 4पुक्कं4 मन हारोम ।

दात्त्व नमस्कोBसिंता को व"न्प्रा थ"यत् प्रा ज्ञजक्षिला0%क्षि ;0 ||५०||

Offering a bright garland of flowers of Asoka (Jonesia Asoka) and Patali (Bignonia suaveolens), full of camphor, and also food comprising cooked rice and charming ripe fruits, and after making salutations, he should pray to the Lord with palms joined reverentially and with a pure heart: [49.2-50]

दाव प्राद्य म्ने को म न 4पु!रोको को मरूपुधाकोB ।

को म श्च सफला 0 सन्ता को मपु ला नम ऽस्ता ता ।। ५१।।

“O Lord Pradyumna, O Fulfiller of wishes, O Lord who assumest form at will! May my desires be fulfilled, O Bestower of desires; salutations be unto Thee”. [51]

;ता दाश्"य 4नरोहाटिंरो पु!जयत् कोनको कोBक्षिताम ।

वक्षे0स्थलास्थय लाक्ष्म्य प्रा यम णे4स- ज्ज्वलाम ।।५२।।

व्र्या त्त नन4स ट्टाहा स 4य गपुट्टा ब्जसक्षि4स्थताम ।

सता क्ष्णेनखरो4 दाव 4सव पु"क्षिXक्षिनव रोणेम ।।५३।।

;ता र्मिभहाम"क्षिनष्कोHश्च घटि-ता4%भ लाक्षेणेम ।।

पु!जय त्पु!व"व व 4स पुहा रो4 सभ क्षित्तंता0 ।।५४।।

On the Fourteenth day he should worship Lord Narasimha in golden form made of gold of the measure of four coins and with auspicious features, who is being pleased by Goddess Laksmi present in His chest-region, having bright mane, with wide open mouth, and having loud laughter. The Lord who removes all dangers is stationed on the lotus, dressed with Yogic cloth spread over back and knees, and having very sharp claws. He should worship the Lord as before, with presents and with great devotion. [52-54]

जपु को सम म ला 4; ज ता पु ष्पुस्रज4ताथ ।

दात्त्व पु ष्पु ञ्जला न्पु दा प्राणेम्यसप्रादाक्षिक्षेणेम ।।५५।।

Offering a garland of Japa (China-rose) flowers, as also a garland of Jasmine flowers, and flowers held in joined palms and offered at the feet, bowing down and circumambulating, he should pray: [55]

यथ क्षिहारोण्यकोक्षि%पु 4ला को न 4क्षिहाताको म्यय ।

व्यादा रोयस्ताथ पु पुसङ्घन %य पु!क्षिजता0।।५६।।

"O Lord, just as Thou hadst torn the demon Hiranyakasipu wishing the welfare of the worlds, similarly, having been worshipped, pray, wipe out the collection of my sins". [56]

एव4सम्प्रा र्थ्यय" नBहाटिंरोप्राणेम्य दाण्डवक्षित्क्षेता3 ।

क्षिनव"त्य "व्रताम व 4ताद्भुव्रता पुञ्चदिदान त्मकोम ।

पुञ्चपुञ्च प्रादा पु स्4ता दिदाव रो त्र3 प्रादा पुयता ।।५७।।

Having thus prayed to Lord Narasimha, prostrating himself like a stick on the ground in obeisance and completing the Observance of the five days in this manner, that man who has undertaken the Observance should place five lamps each both during the day and during the night. [57]

वस्त्रीयग् म न्पुञ्च पुञ्च च्छत्र पु नद्य ग4ताथ ।

सयज्ञासत्र! न्कोला% न्पुञ्च पुञ्च फला क्षिन्वता न ।।५८।।

भ जन न्ता क्षिXज भ्यश्च प्रादाद्य च् द्धय क्षिन्वता0 ।।५९।।

He should also with reverence give away to Brahmins five pairs of clothes, five umbrellas and pairs of foot- wear, together with sacrificial sacred thread, five pots along with five fruits, after feeding them. [58-59]

रो त्र3 ज गरोग ता द्यHस्ताथ न न पुहा रोकोH0 ।

ता षोयX सदा व 4ता पु रो णेपुठेन न ता ।। ६० ।।

He should please Lord Krsna (Jagannatha) withvigil, song, etc. at night, as also with offering of various presents and reading of Puranas. [60]

पु3णे"म स्यषो क्षिस स्ना त्व श्री कोBष्णेस्य क्षिन्ताको4 व्रजता ।। ६१ ।।

On the full-moon day, having bathed early morning he should go near Lord Sri Krsna (Jagannatha). [61]

रो म4कोBष्णे4 सभ द्रौ 4; पु!जक्षियत्व यथ क्षिवक्षिधा ।

स्नापुन4को रोक्षियत्व थ दाष्Bट्व व % स्त्री; दिदाताम ।।६२।।

स्ना न4कोBत्व पु न0 क्षिसन्धा3 गBहाम गत्य तात्र व H।

यत्र क्षिवष्णे मता!""यस्ता 0 को म्भस्थ मन्त्रपु!क्षिजता 0 ।।६३।।

ता स 4पुक्षिश्चमता वसिं न सम धा य यथ क्षिवक्षिधा ।

अक्षिग्नाको य wप्राको व ता स्व0H स्वमH"न्त्र0H पु रो क्षिहाता0 ।।६४।।

Worshipping Lord Balabhadra, Lord Jagannathaand Goddess Subhadra as per procedure, he should get their Bath performed, or see it, as prescribed in scriptures. Then he should again bathe in the Sea and come back to his house, to the place where those images of Lord Visnu have been placed in the sacred pot and worshipped with mantras. To their west the Priest should perform lighting of the sacred fire as per procedure, and make offerings to the sacred fire with the respective mantras of the Deities. [62-64]

प्राणेव दिदा;ता र्थय"न्ता4नम न्ता4 न म ;रो यता ।

दाव न 4 मन्तास्ता स्व हा न्ता हा मकोमक्षि"णे ।। ६५।।

He should utter the Names oftheDeitiesas beginning with Om, ending with the dative and having ‘namah' (salutations) at the end; and for the ritual of offering oblations, the basic mantra of the Deities ends with ‘swaha’. [65]

;रो रो ज्यस्य सक्षिमधा 4पुला % न 4पुBथक्पुBथको ।

एकोHको4 दाव मदि श्य जहु य च्च %ता 4%ताम ।।६६।।

He should offer as oblation Caru, ghee, and sacrificial firewood of the flame-tree hundred times each separately, dedicating to each of the Deities. [66]

तास्य पु ष्पु%ता 4;Hवजहु य त्तदानन्तारोम ।

पु!णे "हुसिंता ताता हुत्व ब्रह्मणे दाक्षिक्षेणे 4दादाता ।।६७।।

Thereafter oblation of hundred flowers of that plant should also be offered. Then having made the concluding oblation, he should give monetary presents to the Priest. [67]

आ; य >दाक्षिक्षेणे 4 दाद्य त्सव णेwधा न मव ;।

स्वणे"श्रीङ्Bग` रो3प्यखरो 4न न पुकोरोणेHयता " म ।।६८।।

महा र्घ्यय"वस्त्रीदा न क्षिन य न ता ष्यक्षिता व् ग रु0 ।६९१ ।

He should give to the Preceptor presents of gold, a cow with gold-plated horns and silver-plated hoofs along with various accompaniments, and very valuable clothes as gifts, by which verily the Teacher would be pleased. [68-69.1]

सव\पुकोरोणेHय "त्तं 0 प्राक्षिताम श्चक्षिनव दायता ।।६९.२।

ब्र ह्मणे न्भ जय त्सर्मिपु0 खण्डयत्तं Hश्चपु यस0H । ७०.१।

He should also offer the images together with all the paraphernalia. He should feed the Brahmins with rice- porridges mixed with ghee and sugar-candy. [69.2-70.1]

एताद्भुव्रता4सम ख्य ता4ज्य ष्ठपुश्चकोम त्तमम् ।।७०२।।

अन ष्ठ य नरो भक्त्य स्ना नदा%"नज 4फलाम ।

समग्र4लाभता क्षिवप्रा स्तादा नHव त्रस%4य0 ।।७१ ।।

This Observance is well-known as the excellent 'Jyestha- pañcaka'; O Sages, by performing this with devotion, a man then gets all the benefits of beholding the Bath: there is no doubt on this score. [70.2-71]

एको दा% य ता मध्य क्षिनज"ला स प्राको र्मिताता ।

एको 4 ता 4भक्षित्तंय त्तं य यथ क्षिवक्षिधा ; पु सता ।।७२।।

य वज्जु वकोBता 0 सव "एको दाश्य न स%4य0 ।

व्रतारो जक्षिमम 4कोBत्व सव"व्रताफला 4लाभ ता ।।७३।।

य न्य न्सम हाता को म स्4ता स्4ता न प्रो त्यस%4य0 ।।७४

The Ekadasi (Eleventh day of the fortnight) which falls within this is well-known as 'Nirjala' (without water). Those who, endowed with devotion, observe that one alone as per procedure, are deemed to have observed all the Ekadasis till the end of their lives: there is no doubt about it. Having performed this Chief of Observances one gets the benefit of all the Observances; whatever desires one cherishes, all those one attains undoubtedly. [72-74]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा

ज्यष्ठ पुश्चकोव्रतावणे"न4न म X सिंत्र% ऽध्य य0 ।।३२।।

Thus ends the Thirty-secondChapter of theDialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Jyesṭhapañcaka Observance.

त्रयसिंस्त्री% ऽध्य य0

Thirty-third Chapter

The Great Car Festival

॥ जक्षिHमक्षिनरुव ; ॥

अता ऊध्व wप्रावक्ष्य क्षिम महा वदा महा त्सवम ।

अज्ञा नक्षिताक्षिमरो न्धा ऽक्षिपु यन भ स्वत्पुदा 4व्रजता ।।१।।

Jaimini said: Ishall henceforward speak about the "Mahavedi" Great Festival through which even one who is blind with the darkness of ignorance attains the effulgent state. [1]

वH% खस्य मला पुक्षे ताBता य पु पुन क्षि%न ।

स्वयम क्षिवष्कोBता ;Hषो प्रा ज पुत्यक्षे"सय4ता ॥२॥

In the bright fortnightofVaisakha month theThird day is the destroyer of sins when there is conjunction of the star Rohini, and this has been self-revealed. [2]

तास्य 4सङ्कोल्प्य नBपुक्षितारो ; यwवरोयच् छ क्षि;0 ।

एको4 त्र नथ ताक्षे णे4दाष्टBक्षोवाणो"ता ।।३।।

वBणे य Xनय ग य वस्त्री लाङ्कोरोणे दिदाक्षिभ0 ।४.१ ।

On that day after makingthe resolve,the King withpurity should invite the Preceptor. Then he should select with honour, with clothes, ornaments, etc. one experienced carpenter, or three, for the Forest- sacrifice. [3-4.1]

1. Great Altar, in Gundică temple

ताक्ष्णे स धा wवन 4गत्व स धाव Bक्षेगणे को लाम ।।४.२।।

तान्मध्य वक्षि नम धा य मन्त्ररो ज न मन्त्रक्षिवता ।

अष्ट त्तरो%ता4हुत्व सम्पु ता ज्यक्षिवक्षिमक्षिश्रीताम ।।५।।

आज्य 4तारूणे 4मला! ता प्रात्यको मक्षिभधा रोयता ।६.१।

Going along with the carpenter to the forest whichshould be abounding in auspicious trees, in the middle of that, the Preceptor who would be having the knowledge of mantras should light the sacrificial fire and offer oblations one hundred and eight times with the excellent mantra. Then he should apply ghee mixed with the residual ghee of the offering, at the root of the trees one by one. [4.2-6.1]

दिदाक्पु लाभ् य बासिंला दात्त्व क्षे त्रपु लापु%!4स्ताथ ।।६.२।।

वनस्पुताय ज हुय त्क्षे रो3दान%ता हुक्षिताम ।७.१।

Having made offering to the Guardians of the quarters of the sky as also offering of animals for the Protector of the sacred place, he should offer a hundred oblations of milk and rice to the Chief plant.[6.2-7.1]

ताता0 पुरो%म दा य वBक्षेम!लाषो दिदाक्षे व H।।७.२।।

आज्यसस्4कोBक्षितादा% षो आ; य\ मन्त्रमच्च रोन ।

दिकोक्षिश्चसिंत्कोक्षिश्चश्छ दायX Hक्षि;न्तायन्नागरुडध्वजम ॥८॥

Then taking up the axe, and uttering mantra, the Preceptor should cut just slightly at the roots of each of the trees verily on all sides at places touched by the ghee, thinking of Lord Visnu. [7.2-8]

नदात्स ता!यघ" षो षो ग तामङ्गलाव दिदाषो ।

क्षिनय ज्य वधाकिं"को तात्र आ; य0" स्वगBहा 4व्रजता ॥९॥

Amidst musical instrumentsmakingsound,songs, and auspicious utterances, the Preceptor should engage the carpenter in that work and return to his own house. [9]

अथव स्थ नलाब्धा क्षिन दा रूक्षिणे रोथकोम"क्षिणे ।

उक्तंसस्4को रोक्षिवक्षिधान सस्4को य त्"कोक्षिल्पुता ऽनला ।।१०।।

Or, the timber available locallyshouldbesanctified as per the above procedure of sanctification through the fire lighted, for use in making of the chariot. [10]

आरोभ ता रोथ4 कोBत्व क्षिवघ्नरो जमहा त्सवम ।

षो ड% रोH0 षो ड%क्षिभश्चक्रHला\हामयदाHढा"BH0 ।।११।।

यक्तं4 क्षिवष्णे रोथ4को य द्भु"दाढाB क्षे 4दाढाBको!बारोम ।

क्षिवक्षि;त्रघ-न कोक्षेपु त्तला पुटिरोवक्षि ष्टताम ।।१२।।

The work of making the chariotshould be started after performing the great ceremony of Lord Vighnaraja (Ganesa). The chariot of Lord Visnu should be made with sixteen strong iron wheels each having sixteen spokes provided to it, and with firm axles and strong poles. It should have a wonderfully fashioned chamber beset with small images all around. [11- 12]

न न क्षिवक्षि;त्रबाहुलाक्षिमक्षेख ण्डक्षिवरो क्षिजताम ।

;ता स्ता रोणेसय4क्ता X रो"4 स% भनम ।।१३।।

न न क्षिवक्षि;त्रबाहुला 4हाम पुट्टाक्षिवरो क्षिजताम ।

X सिंव%क्षिताकोरो च् य 4पुता को क्षिभरोलाङ्कोBताम ।।१४।।

It should have plenty of varieties of colourful things, and should look splendid with pieces of stalks of sugarcane. It should have four very beautiful entrances with four arches. It should be looking charming with numerous varieties of wonderful golden silken cloth; it should be twenty-two cubits high, and decorated with banners. [13-14]

ग रुड 4; ध्वज 4को य "द्रौक्तं;न्दानक्षिनर्मिमताम ।

दा घ"न स 4स्थ!लादाहा 4को ण्डला भ्य 4क्षिवभ!क्षिषोताम ।।१५।।

;ञ्चग्रदाष्टभ जग4सव ला"ङ्को रोभक्षि!षोताम ।

क्षिवतात्य पुक्षेता व्र्या क्षिम्ने उड्डी यन्ताक्षिमव दिदाताम ।।१६।।

दात्Hयदा नवसघ4स्य बालादापु"क्षिवन %नम ।

सव ङ्"ग4तास्य कोनकोHरो च्छ द्य पुटिरो% भयता ।।१७।।

The ensign should be made with Garuda's image carved out of red-sandalwood, with long nose, stout body, and embellished with ear-rings. He should be having a snake bitten at the tip of his beak, and adorned with all ornaments. He should be looking as though flying in the sky with his wings spread out, destroying the strength and pride of the multitude of Daityas and Danavas2. His entire body should be made beautiful by covering it with gold. [15-17]

रोथमव 4हारो 0 को य "त्स्व सन 4सपु टिरोष्कोBताम ।१८.१।

The chariot of Lord Jagannatha should thus be made, with an excellent seat, and well adorned. [18.1]

;ता दा%"रोथ ङ्गHस्ता4रोथ4 को य ञ्च" स टिरोणे0 ।। १८.२।।

The chariot of Lord Balabhadra should be made with fourteen wheels. [18.2]

;क्रHX "दा%क्षिभ0 को य त्"सभ द्रौ य रोथ त्तमम ।

सप्तच्छदामय 4को य "त्स टिरोणे ला 4गलाध्वजम ।।१९।।

One should make the excellent chariotof Goddess Subhadra with twelve wheels. The chariot Langaladhvaja (with the ensign of palm tree) of Lord Balabhadra should be made of the wood of the seven-leafed poon tree. [19]

2. Demons who are descendents respectively of Diti and Danu

दाव्या0 पुद्मध्वज 4को य "त्पुद्मको ष्ठक्षिवक्षिनर्मिमताम ।

क्षिवरो;व्य रोथ न्र ज प्राक्षिताष्ठ 4पु!व"वच्चरो ता ।।२०।।

यथ मन्त्र4यथ % स्त्री4 क्षिवश्वसद्भु ब्र ह्मणे षो ; ।

ब्र ह्मणे जगदा %स्य ज4गम स्तानव0 स्मताB 0 ।।२१।।

The chariot Padmadhvaja (with the ensign of lotus)of the Goddess should be built with the wood of Padma (Prunus Puddum) tree. Having got the chariots built, the King should do the consecration as before, with the appropriate mantra and in conformity with the scriptures. In this regard he should have faith in the Brahmins, since the Brahmins are said to be the moving bodies of the Lord ofthe world. [20-21]

इत्थ 4सघ टि-ता4;दिक्रत्रय 4दाव त्रयस्य व H।

आषो ढास्य क्षिसता पुक्षे दिदान क्षिवष्णे 0 %भ प्रादा ।।२२।।

प्राक्षिताष्ठ प्य समद्धBिवक्षिधान पु!वव"दि¾ज 0 ।

रोक्षेणे य 4ताथ तात्र न रो हात् कोश्वन %भ 0 ।।२३।।

पुक्षे व म न षो व क्षिपु म ज "रोनको ला दाय0 । २४.१।

O Sages, the three chariots of the three Deities which have been nicely built in this manner, should be consecrated with proper procedure as before, on the day of the bright fortnight of Asaḍha month, which is sacred to Lord Visnu and is conducive to auspiciousness. Thereafter these should be properly guarded there so that any inauspicious creature such as bird, human being, or cat, mongoose, etc. does not climb it.

[22-24.1]

ताता दिदानत्रय दाव ग्र"थ नरोमक्कोBता ।।२४.२।।

मण्डपु उत्सव ङ्ग व प्राको य "दाङ्कोरो पु"णेम ।

अद्भुभ ता ष्वथ ज ता षो % सिंन्ता को य त्"पु रो दिदाता म ।।२५।।

Then within three days, inside a pavilion earlier made within the festival area to the north of the chariots, placing of the sacred sprouts should be done properly. In the event of unexpected untoward happenings, the rite of peace as stated before should beperformed duly. [24.2-25]

रोर्थ्यय सस स्4कोBता को य "महा व दा` यथ व्रजता ।

पु श्वय" म"ण्डला 4को य त्"पुक्षिथ ग ल्म दिदाक्षिभ0 फला0H ।। २६ ।।

सम न0 स्ताबाकोHम ल्"यHदाको" !लाHश्च मरोHस्ताथ ।

यथ सपु क्षिष्पुता रोण्यरो ज तात्र क्षिवरो जता ।।२७।।

The road by which thechariot will go to the Mahavedi should be well prepared. On both sides on the way, areas should be arranged with shrubs and the like, fruits, bunches of flowers, garlands, fine cloths and chowries, so that it would look like a row of forests shining there with beautiful flowers. [26-27]

भ!क्षिम0 सम ; को य "व Hक्षिनष्पु4को सख ; रोणे ।

क्षिनम"ला ; सग न्धा ; सदा रो! Xर्मिजता त्कोरो ।।२८।।

The ground should alsobe made even,free from mud,easy of movement, devoid of filth, and fragrant; and rubbish, if any, should be put away at a great distance. [28]

धापु!पु त्र ण्यन पुदा 4दिदाग म दाकोरो क्षिणे ; ।

;न्दान म्भ0 पुटिरोक्षेपु यन्त्रपु ता त्कोरोस्ताथ ।।२९।।

Incense-pots whichwouldbe bringing joyallaround should be placed at every step, and sandal water should be sprinkled all around, being thrown upwards by mechanical contrivances. [29]

बाहूक्षिन ऋता पु ष्पु क्षिणे पु ष्पुवBष्ट्योथम"व क्षिहा ।

न-नता"कोमख् य श्च ग यन बाहावस्ताथ ।।३०।।

व श्य य3वनगव ढ्यं"रूपु लाङ्को रोभक्षि!षोता 0 । ३१.१।

There should be abundantseasonalflowers forthepurpose of showering of flowers. There should also be numerous prominent actors and dancers

as also singers, and harlots proud of their youth and adorned with their beauty and ornaments. [30-31.1]

मदाBङ्ग 0 पुणेव श्चHव भ़ रो ढाक्कं दायस्ताथ ।। ३१२ ।।

बाहाव बाहुधा तात्र पुता को क्षिश्चक्षित्रता न्तारो 0 ।

ध्वज श्च बाहावस्तात्र स्वणे"रो जताक्षिनर्म्मिमता 0 ।। ३२ ।।

वHजयन्त्य बाहुक्षिवधा भक्षि!मग व हान स्ताथ ।

हाक्षिस्तानश्च हाय श्चHव सस न्नाद्ध 0 स्वलाङ्कोBता 0 ||३३||

There should be tabours, small drums, kettle-drums, as also large drums, etc. There should also be many varieties of flags with colourful interiors, many ensigns made of gold and silver, and many kinds of banners. There should be vehicles which ply on land, and elephants and horses well-equipped and well-decorated. [31.2-33]

एव4सम्भBतासम्भ रो0क्षिक्षेक्षितापु ला0% क्षि;व्रता0 ।

मदा भक्त्य ;पुरोय यक्तं 0को य "न्महा त्सवम ।।३४।।

Thus having arranged all the necessary things, the King with pure resolve and possessed of supreme devotion, should perform the Great Festival with joy. [34]

आषो ढास्यक्षिसता पुक्षे क्षिXता य पु ष्यसय4ता ।

अरुणे दायव ला य 4तास्य 4दाव 4प्रापु!जयता ।। ३५।।

On the second day of the bright fortnight of Asaḍha month when there is conjunction of the Pusya star, at the time of daybreak he should properly worship the Lord. [35]

ब्र ह्मणेHवष् णेव0H स धा wयक्षिताक्षिभश्चतापुक्षिस्वक्षिभ0।

क्षिवज्ञा पुय वदाव 4य त्र य Hसस्4कोBता ञ्जक्षिला0।।३६।।

Along with Brahmins, devotees of Lord Visnu, monks and men of austerity, he should pray to the Lord of gods with palms joined reverentially, for the Festive Procession (of the Lord): [36]

इन्द्रौद्य म्रे4क्षिक्षेक्षिताभ ज4 यथ़ ऽज्ञा स पु रो क्षिवभ ।

क्षिवजयस्व रोथ न थ ग क्षिण्ड; मण्डपु 4प्राक्षिता ।।३७।।

“O all-powerful Lord, even as Thou hadst formerly commanded King Indradyumna, O Lord, be gracious to triumphantly proceed on the chariot to the Gundica Open Hall. [37]

ताव पु ङ्गक्षिवला को नप्रापु नन्ता दिदा% दा% ।

क्षिन0श्रीय सपुदा4य न्ता स्थ वरो क्षिणे;रो क्षिणे ; ।। ३८।।

May the ten directions be sanctified by Thy side- glances! May the moving and the non-moving beings reach the state of ultimate blessedness ! [38]

अवता रो0कोBता ह्वे षोला को न ग्रहाको म्यय ।

तादाक्षि हाभगवन्प्रा त्य ;रोणे4न्यस्यभ!ताला ।। ३९।।

This Incarnation has been taken by Thee with the wish to bestow kindness on the world: therefore, be gracious to come, O Lord, with pleasure, placing foot on the ground'. [39]

ताता0कोपु!"रोश्च्रीसम न क्षिभरोव दिकोरो ता ।

पुक्षिथ % को नसक्षिंन प्रापुठेक्षिन्ता क्षिXज ताय0 ।।४०।।

को क्षि;न्मङ्गलाग थ श्च को क्षि;ज्जुय जयक्षि ता ; ।

क्षिजता4ताइक्षितामन्त्र 4व Hको क्षि;दाच्च Hजपु"क्षिन्ता; ।।४१।।

Thereafter the way should be covered with camphor powder and flowers. The Brahmins should be reciting aloud the Sakunasūktas (of the Rg Veda); some would be chanting auspicious songs, and some uttering "Victory to Thee, Victory !” Some would be repeating aloud the mantra, ‘Jitam te (Conquered by Thee), etc.' [40-41]

सता!म गधामख् य श्च को र्तिता पु ण्य 4मदा जग0 ।

स्वणे"दाण्डप्राको णे न" 4 ;श्रीणेपु श्च"य 0 ||४२||

ला लाय ऽऽन्दा लायक्षिन्ता स्म रोणेत्कोङ्कोणेमञ्च लाम ।४३.१।

The chief royal heralds and panegyrists would be singing with joy the holy glories of the Lord. Rows of chowries with golden handles on both sides would be swinging as it were in sport with the jingling of charming bangles. [42-43.1]

स्वणे"पु त्रपुटिरोक्षिक्षेत्रकोBष्णे ग रुसधा !क्षिपुता0H ।।४३ २।।

सरो भ कोBतासव %" मख व्यां म ङ्गणे ताथ ।४४.१।

At that time all thedirectionsofthe quarters as alsothe sky region would be perfumed by the nice incense of black aloe thrown out from golden vessels. [43.2-44.1]

;;रो" झझरो" व णे व णे म धाटि रोको दाय0 ।

%ब्दा यन्ता सम धारो 4 ग क्षिवन्दाक्षिवजय न्तारो ।।४४.२।।

Musical symphonies, drums,flutes, lutes,musical instruments, etc., would be making sounds very sweetly for the sake of the Triumphant Procession of Lord Visnu. [44.2]

एव4प्रावBत्त समय कोBष्णे 4रो मपु रो0सरोम ।

नयक्षिन्ता क्षिवप्रा भद्रौ 4; क्षेक्षित्रय श्च क्षिव%स्ताथ ।।४५।।

The time having commencedthus, Brahmins, Ksatriyasand Vaisyas take Lord Krisna (Jagannatha) along, with Lord Rama (Balabhadra) going before, and also Goddess Bhadra (Subhadra). [45]

छत्रम ला समदि दाता म क्तं स्रक्; नता रोणे ।

रोत्नध्वज हाम दाण्ड 0 पु श्व"य मरो "वHटिरोणे0 ।।४६।।

Rows of parasols decorated with stringsof pearls, and festoons of silk, gem-set ensigns and golden staffs are kept raised on both sides of Lord Jagannatha. [46]

रो ज ;ता र्मिवधा वणे "अन्य य ; पुBथग्जन 0 ।

दा न महा न्ताश्च तादा सम न स्तात्र भ क्षिन्ता व H।।४७।।

The King, the four classes ofmen andthe other people who are there, the low as well as the high,all verily appear equal at that time. [47]

सला ला;रोणेन्य स 4ता!क्षिलाको स्तारोणे षो ता न ।

व सयन्ता0 क्वक्षि;च् न्ता दाव स्4ता रोथमक्षिन्वय0 ।।४८।।

They should proceed tothechariot puttingstepssportively and resting the Deities sometimeson cotton-seats, ifsomewheretheyfeel tired. [48]

महा त्सव 4सम स द्य ग ताको ला हाला क्षिन ; ।

कोरो कोBत्व जगन्ना थ 4भ्रा मक्षियत्व रोथ त्तमम ।।४९।।

रो म4कोBष्णे4 सभ द्रौ 4; रोथमध्य क्षिनव %यता ।

; रु;न्द्रौ तापु ढ्यंन मण्डपु न क्षिवरो क्षिजता ।।५०।।

दिकोक्षिङ्कोणे म क्षिलाको क्षिभश्च म ल्य; मरोभ!क्षिषोता ।

सस रोकोBष्णे ग रुजधापु!पु!टिरोतागभको" ।।५१।।

To the accompaniment of grand festivity, singing and jubilant uproar, the Lord of the world (Lord Jagannatha) should be taken by the hand. Making them go round the excellent chariot, Lord Balabhadra, Lord Jagannatha and Goddess Subhadra should be made to enter inside the chariot. The chariot should be shining in a pavilion decorated with a charming canopy. It should be adorned with chains of tiny bells and garlands and chowries, and its interior chamber filled with the incense of black aloe together with resin. [49-51]

तातास्ता न्व सक्षियत्व ता ता!क्षिलाको स सरो त्तम न ।

भ!षोय क्षिXक्षिवधाभH"क्त्य वस्त्री लाङ्को रोम ल्यकोH0 ||५२ ।।

पु!जयदा पु ; रोHस्ता0HHHH"क्षि"ङ्क्षिभ क्षिवता0H ।५३.१ ।

Thereafter having seated the mostexcellent Deities on the cotton-seats, with devotion they should be decorated with varieties of cloth, ornaments and garlands. They should be worshipped with rich sacred services with feelings of devotion. [52-53.1]

न ता0 पुरोतारो4 क्षिवष्णे य "त्र न्तारोमवक्ष् यता ।।५३.२।।

यत्र स्वय 4क्षित्रला को %0 स्यन्दान न को ता!हाला ता ।

म नयन्पु!वम" ज्ञा 4ता 4वषो> वषो >व्रज दास3 ।।५४।।

Any other ceremonial procession of Lord Visnu whichissuperior to this is not seen, where the Lord of the three worlds Himself, honouring that former assurance of His, eagerly year after year moves by the chariot. [53.2-54]

रोथक्षिस्थता4व्रजन्ता4ता4 महा व दा महा त्सव ।

य पुश्यक्षिन्ता मदा भक्त्य व सस्ता षो 4हारो 0 पुदा ।। ५५ ।।

Those who with joy and devotion behold Him seated in the chariot and moving during the Mahavedi Great Festival, will dwell at the Feet of Lord Visnu. [55]

सत्य 4सत्य 4पु न0सत्य 4प्राक्षिताज न क्षिXज त्तम 0 ।

न ता0 श्रीय 0 पुरो4 क्षिवष्णे रुत्सव0 % स्त्रीसम4ता0 ||५६||

यथ रोथक्षिवहा रो ऽय 4महा वदा महा त्सव0 ।

यत्र गत्य दिदाव दाव 0स्वग wय न्त्यक्षिधाको टिरोणे0 ||५७||

This is the truth, this is the truth, and this again is the truth which I declare, O excellent Sages - there is no festival of Lord Visnu approved by the scriptures which is more conducive to welfare than this: as is this moving by the chariot, the Mahavedi Great Festival, to which the gods come from heaven, and go back to heaven with their status restored. [56-57]

किंको वक्षिच्मतास्यम हा त्म्यमत् सवस्यमरो क्षिXषो0।

यस्य सङ्को ता"न त्पु पु4नश्यन्जन्मु%ता द्भावम ।।५८।।

What shall I say about the glory of that Festival of Lord Visnu, by speaking about which the sin produced by a hundred births is destroyed ? [58]

महा व दा`व्रजन्ता4ता4 रोथस्थ4पु रुषो त्तमम ।

बालाभद्रौ 4सभ द्रौ 4; जन्मको टिवसामाद्रुप ९।।

दाष्Bट्व पु पु 4न %यक्षिता न त्र को य "क्षिव; रो़णे ।६०१।

By beholding that Supreme Being (Lord Jagannatha) as also Lord Balabhadra and Goddess Subhadra present in the chariot and proceeding to the Mahavedi, one destroys sins accrued from a crore of births: in this regard, no doubt should be harboured. [59-60.1]

रोथच्छ य 4सम क्रम्य ब्रह्महात्य व्यापु हाक्षिता ।।६०.२ ।।

By stepping into the shade of the chariot the sin of killing a Brahmin is destroyed. [60.2]

ताद्रौणेसस4त्तंवपु क्षिस्त्रीक्षिवधा 4पु पुसहा4क्षिताम ।

न %य त्स्वग"गङ्ग य 0 स्ना नज4 फलाम प्रो य ता ।।६१॥

The person whose body touches its dust, is able to destroy the three-fold heap of sins3, and he gets the benefit of bath in the celestial Ganga river. [61]

घन म्बा वक्षिBष्टय ग न रोथम ग >ता पुक्षिङ्कोला ।

दिदार्व्यादाष्Bट्यो ; कोBष्णेस्य समस्तामलाहा टिरोक्षिणे ।।६२।।

तात्र य प्राक्षिणेपु ता स्4ता को व"ता वHष्णेव त्तम 0 ।

अन दिदार्व्याढा!पुङ्को 4स्ता क्षिहात्व म क्षेमव प्रो य0 ।। ६३।।

When the way of the chariot is muddy on account of the fall of rain water, because of the divine glance of Lord Jagannatha it becomes the remover of all sins; those excellent devotees of Lord Visnu who do prostrations there, shed the mire of sin developed from beginningless time and attain Liberation. [62-63]

गव 4को टि-प्रादा नस्य कोन्य न मयता स्य ;।

व क्षिजमधा सहास्रस्यफला4प्रा प्रो त्यस%4य0 ।।६४।।

One gets the benefit of giving away a crore of cows in charity, giving ten thousand girls in marriage, and performing a thousand horse-sacrifices: there is no doubt about it. [64]

अन गच्छक्षिन्ता कोBष्णे 4य य त्र को3ता!हाला दाक्षिपु।

अन व्रजक्षिन्ताक्षिनत्य 4व Hदाव 0 %क्रपु रो गम 0।।६५।।

The gods with Lord Indra as the leader, for ever follow them who go behind Lord Jagannatha even out of curiosity for the Festive Procession. [65]

3. Committed through body, speech and mind

पुश्यक्षिन्ता य रोथ य न्ता 4दा रुब्रह्म सन तानम ।

पुदा पुदाऽ श्वमधा स्य फला 4ता षो 4प्राको र्मिताताम ।। ६६ ।।

For those who see Lord Jagannatha, the Eternal Brahman in Wooden Form, going by the chariot, the merit of a horse-sacrifice is declared to be available at each step. [66]

व दा0Hस्ता वक्षिन्ताव दा न 4वक्तं रो म क्षेदा क्षियनम ।

इक्षिताहा सपु रो णे द्य0H स्ता त्रHव क्षि"पु स्वयको4Bता0H ।।६७।।

स्ता वक्षिन्ता पु ण्डरो को क्षे 4य व Hक्षिवगताकोल्मषो 0 ।

वHष्णेव4य गम स्थ य म दान्ता न रोदा दिदाक्षिभ0 ।।६८||

Those who at thattime pray to the Lord who bestows Liberation, through Vedic hymns being learned in the Vedas, or others who pray to Lord Jagannatha through epics, puranas, etc., or through hymns composed by themselves, are verily freed from sin, and they all become established in the Yoga pertaining to Lord Visnu, and along with Narada and others they rejoice. [67-68]

को व"क्षिन्ता व सदा व ग्र जय%ब्दान व स्ता क्षिताम ।

ता व Hजयक्षिन्ता पु पु क्षिन क्षिवक्षिवधा क्षिन न स%4य0 ।। ६९ ।।

Those who extol in frontofLord Jagannatha withthe words "Victory to Thee !" verily become victorious over different kinds of sins: there is no doubt regarding this. [69]

लायता ला नक्षिभज्ञा ऽक्षिपु ग ताम धाय "वर्मिजता0 ।

नता"न4को रुता व क्षिपु ग यत्यथ नरो त्तम0 ।

वHष्णेव त्तमसस4ग "न्मसिं त्तं प्रा प्नो त्यस%4य0 ।।७० ।।

Even though ignorant of timing and rhythm, and lacking in sweetness in singing, if the excellent man dances or sings, due to association with the best devotees of Lord Visnu he attains Liberation: there is no doubt about it. [70]

न म क्षिन को ता"यन्नास्य ता न य क्षिता सहावH य0 ।

अन व्रज्य त्तत्फला 4व Hप्रा प्नो त्यत्र न स%4य0 ।। ७१ ।।

He who chantingtheNamesof theLord goesalong with Him, and follows Him, verily obtainsthatbenefit: thereis nodoubtin this regard. [71]

जय कोBष्णे जय कोBष्णे जय कोBष्णे क्षिता य वदाता ।

ग क्षिण्ड; नगरो4 य न्ता4कोBष्णे 4भक्षित्तंसमक्षिन्वता0 ।

न म ताBगभ"व सस्य स ; दा0 खमव प्नो य ता ।।७२।।

One who with thefeelingofdevotion, says'Victoryto Thee, O Lord Krsna ! Victory, O Lord Krsna! Victory, O Lord Krsna!' to Lord Krsna (Jagannatha)

proceeding to Gundicha township, does not have to undergo the pain of remaining in mother's womb (to undergo rebirth). [72]

; मरोHव्र्या"जन0H पु ष्पुस्ताबाकोHन ला; लाकोH0 ।

रोथस्य ग्रक्षिस्थता य व Hव जयत् पु रुषो त्तमम ।।७३।।

स व ज्यम न ऽप्सरो क्षिभग"न्धावHरुपु% क्षिभता0 ।

अन व्रजक्षिद्भाक्षिस्त्रीदा%मH"हान् द्रौ सनसक्षि4स्थता0 ।।७४।।

भ नक्षित्तं भ ग नता ला न्य वदा भ!तासप्4लावम ।

तादान्ता ; ब्रह्मला को4प्रा प्यमक्षि त्तंमव प्रो य ता ।।७५।।

One who standing in front of the chariot indeed fans Lord Jagannatha with chowries, fans, flower bunches or blue cloth, will be fanned by celestial nymphs and adorned by Gandharvas and by the gods following him. He will be seated on the throne of Lord Indra, and will enjoy incomparable pleasures till the Cosmic Dissolution. And, after that, going to Brahmaloka he will attain Liberation. [73-75]

कोBष्णेस्यपु रोता य वHपु ष्पुवसिंBष्टप्राको व"ता ।

ता वHमन गता न्सव न्"प्रा प्रो वक्षिन्तामन रोथ न ।।७६।।

Those who make shower of flowers indeed in front of Lord Jagannatha, verily attain fulfilment of all the desires entertained in mind. [76]

सहास्रन मक्षिभ0 पु ण्य0Hपुय-"क्षिन्तारोथ 4ता य ।

ता षो 4 प्रादाक्षिक्षेणे 4को यक्षि "स्त्रीदा% नताकोन्धारो 0 ।।७७।।

वसक्षिन्ता वHको ण्ठेगBहा क्षिवष्णे ता ल्यपुरो क्रम 0 ।।७८।।

The gods with their heads bent circumambulate those who go round the chariot chanting the holy Thousand Names of Lord Visnu, and such persons dwell in the Abode of Lord Visnu, themselves becoming as powerful as Lord Visnu [77-78]

ताक्षिस्मन्को ला महा पु ण्य दाव र्मिषोक्षिपुताBसक्षि वता ।

एको4 ब्रह्म क्षित्रधा भ!ता 4म यय न गता 4स्वय ।।७९।।

स क्षे रुस्वरूपु णे महा व दा महा त्सवम ॥८०॥

रोथ रूढा0 को3ता कोव न्यत्र य क्षिता जगत्प्राभ0 ।

ताक्षिस्मन्को ला पुBक्षिथर्व्या 4ता ;रो त्तत्र महा त्सवम ।।८१।।

At that very auspicious time whichis resorted to by thegods, sages and the manes, the One Brahman which has become three-fold in conformity with Its own Power of Illusion, when the Lord of the world Himself in the Wooden Form goes for the Mahavedi Great Festival mounting the chariot in sport, at that time He moves there on the earth for the Great Festival. [79-81]

दाव अप्य त्सव ताक्षिस्मन्पु रुहूतापु रो गम 0 ।

अक्षिभम न4पुटिरोत्यज्य श्रीणे भ!ता क्षिहा पु श्वय" 0 ।। ८२ ।।

प्राको व"ता महा य त्र 4ताHस्ताHर्दिदार्व्या0H पुटिरोच्छदा0H ।।८३ ।।

The gods too, led byLordIndra, givinguptheir pride remain in line verily on the two sides in that Festival, and perform the Great Festival along with their respective celestial retinue. [82-83]

ता षो मग्र सरोस्तात्र दाव ऽक्षिपु प्राक्षिपुता महा0 ।

;ता दा%" न 4जगता 4कोता "य0पुरोमश्च ।।

The Great-GrandsireLord (Brahma) who isthe Creator of the fourteen worlds and is the Supreme Lord,also goes there infront of them. [84]

स ऽक्षिपु तात्र जगन्ना थ 4रोथ य न्ता 4महा त्सव ।

ब्रह्मला को त्पुरो वBत्य स्ता वन्व दामय0H स्ताव0H ।

पुदा पुदा प्राणेमक्षिता भगवन्ता 4सन तानम ।। ८५ ।।

He too, turning away from Brahmaloka, praysthrough Vedic hymns to Lord Jagannatha going by the chariot in that Great Festival, and bows to the Eternal Lord at every step. [85]

यद्यप्यब्जक्षिनधा0 कोBष्णे न्ना भ दा ऽक्षिस्ता ताथ प्ययम ।

महा त्सवस्य मक्षिहाम यत्र सव>ऽन य क्षियन0 ।। ८६ ।।

Even though between Lord whose abode is thelotus (Brahma) and Lord Krsna (Jagannatha) there is no difference, still this is the glory of the Great Festival where all are followers of the Lord. [86]

न ता0 पुरोतारो ला को महा व दा महा त्सव ता ।

सव"पु पुहारो य ग0 सव"ता थ"फलाप्रादा0 ।। ८७ ।।

There is no auspicious occasion in this worldsuperior to this Great Mahavedi Festival which destroys all sins and confers the benefit of all holy places. [87]

कोBष्णेमदि श्य यस्तात्र दा न 4दादा क्षिता व Hनरो0 ।

यक्षित्कोक्षिश्चदाक्षेयफला 4मरु दा न न तात्सममं ।।८८ ।।

Dedicating to Lord Jagannatha, whatever a man givesthere in charity, that yields imperishable benefit and becomes equal to giving away in charity as much as the Merumountain. [88]

तास्य ग्र दाव दाव स्य व्रजता ग क्षिण्ड; ऽऽलायम ।

यक्षित्कोक्षिश्चत्को रुता कोम "तात्तदाक्षेयमश्नु ता ।।८९।।

Whatever action onedoesinfront ofthatLord ofgods proceeding to the Gundică Abode, allthatbecomes undecaying. [89]

उपु यन क्षिन न न व Hभक्ष्यभ ज्य क्षिन ;वH क्षिहा ।

समपु"यक्षिन्ता दाव य तात्प्रा त्य Hव क्षिXजन्मन ।

ता षो मक्षेय पु ण्य क्षिन सवको" मप्रादा क्षिन ; ।। ९०।।

Those who verily offer varieties of presents andalsoindeed various kinds of eatables to the Lord, or for His pleasure to a Brahmin, attain undecaying merits which also fulfil all their desires.[90]

हारो रोग्र सरो य व Hपुश्यन्तास्त्रान्नख ।

पुदा पुदा नमन्ताश्च पुङ्कोधा!क्षिलापुटिरोप्ला ता 0 ।।११।।

क्षिवहा य पु पु कोव;मभ द्य 4को टि-जन्मक्षिभ0 ।

क्षेणे न्मक्षि त्तंफला 4प्रा प्य य क्षिन्ता क्षिवष्णे 0 % भ लायम ।।९२।।

Those who going ahead in front of Lord Jagannatha verily behold His lotus-like face, and being covered completely with mud and dust salute Him at each step, shed the cover of sin which has become impenetrable through a crore of births; and attaining in a moment the reward of Liberation, they go to the auspicious Abode of Lord Visnu. [91-92]

सव"क्रता!न 4ता थ न" 4दा न न 4य क्षिन्ता ता फलाम ।

भगवद्भाक्षित्तंभ व न 4न ता0 पु ण्यताम महा0 ।।९३।।

They attain the benefit of allsacrifices,ofholy places, and of making gifts. For those who have the feeling of devotion to the Lord, there is no festival holier than this. [93]

एव4स भगव न्कोBष्णे0 सभ द्रौ रो मसङ्गता0 ।

व्रजन्स्यन्दानश्री ष्ठस्थ द्य तायश्व4दिदा%0 ।। ९४ ।।

श्री मदाङ्ग पुसष्टBन मरुता सव"दाक्षि हान म ।

पु पु क्षिन न %यञ् म न्दाय लाभ "त्तंभ वन0 ।।९५।।

अज्ञा न मप्यक्षिवश्च सभ ज 4क्षिवश्च सहाता व ।

क्षिनसग"म क्षित्तंदा ऽप्यषो य त्र रो4भ न्कोरो क्षिता व H।। ९६।।

व्रजन्समद्भुBध्य दाव न 4मत्य न" 4; जन दान"0 । ९७.१।

The glorious Lord Krsna (Jagannatha) who is merciful and who promotes the welfare of devotees, thus, seated in the excellent chariot, moves in the company of Lord Balabhadra and Goddess Subhadra, radiating light in the four directions and destroying the sins of all creatures through the wind which softly touches His auspicious Body. Although by very nature He is the bestower of Liberation, yet for the sake of instilling faith in the ignorant and the faithless persons, Lord Jagannatha verily takes up activities like the festive processions, moving for the welfare of the gods and the human beings. [94-97.1]

सय! >लाला -4 तापुक्षिता मध्य न म ग"मध्यता0 ।। ९७.२।।

श्री न्ता कोषो"जनस्तास्थ3 म्ला यन्वHताद्रौज वBता0 ।

तात्र तापुस्य % न्त्यथ wदापु"णे ष्वक्षिभषो ;यता ।।१८।।

पुश्च मBता0H % ताता य0H पु ष्पुकोपु!"रोव क्षिसता0H ।९९.१ ।

When the Sun scorches the head at middayin the middle of the way, overpowered by fatigue, man remains there languid, verily covered with its dust. Then, for relief from heat, sprinkling should be done on the mirrors with the mixture of the five sacred liquids (milk, curd, ghee, honey and

sugar) and with cold water perfumed with flowers and camphor. [97.2-99.1]

; मरोHश्वजला द्रौ न्"ता0H % तालाHर्व्याज"नHस्ताथ ।।९९.२।।

व जयत् पु ण्डरो को क्षे4सभ द्रौ 4रो; [illegible] ०.१।

And Lord Jagannatha, as also Goddess Subhadra and Lord Balabhadra should be fanned with chowries wet with water at the tips and with cool fans. [99.2-100.1]

% ताHश्च पु नकोH[illegible]थ खण्डक्षिवको रोकोH0 ।। १००२।।

खज!"रोHन टि"[illegible] ।

ताथ क्षे रोक्षिवको रोHश्च पुनसस्HताBणेरो जकोH0 ।।१०१ ।।

इक्षे क्षिभ0 स्व दा[illegible] क्षिवधास्Hताथ ।

व क्षिसता0H % ता[illegible]ला!पुत्रकोH0 ।।१०२।।

सकोपु!"रोलावङ्ग द्य0H पु!जयत् पु रुषो त्तमम ।। १०३।।

Lord Jagannatha should also be worshipped with cold and agreeable soft drinks as also sugar-candy, dates, cocoanuts, varieties of banana fruits, milk-preparations, jack fruits, palm fruits, tasty and agreeable sugar canes, various kinds of fruits, fragrant cool water and ripe betel leaves together with camphor, clove, etc. [100.2-103]

ताक्षिस्मन्को ला क्षिXजश्रीष्ठ य पुश्यक्षिन्ता जन दान"म ।

पु!जयक्षिन्ता यथ %क्षित्तं न ता सस4 रोज 4श्रीमम ।। १०४।।

प्रा प्रो वक्षिन्ता क्षिXजश्री ष्ठ ब्रह्मला कोक्षिनव क्षिसन0 ।। १०५ ।।

At that time, O best Sages, those who behold Lord Jagannatha and worship Him according to their capacity, do not get the trouble resulting from transmigration: they dwell in Brahmaloka, O excellent Sages. [104- 105]

रोथत्रयक्षिस्थता4दाव त्रय 4य पु रुषोषो"भ 0 ।

प्रादाक्षिक्षेणे4प्राको व"क्षिन्ता क्षित्रश्चता0 सप्त एव व ।। १०६।।

दा%प्राणे म न्कोBत्व न्ता क्षिस्थता 0 प्रा ञ्जलाय ञ्ग्रता0 ।

पु रो रोथक्षिस्थता न्ब्रह्म स्ता क्षिताक्षिभय "क्षिभरोब्जभ0! ।। १०७ ।।

ता ष्ट व ता क्षिभदाव> % 4स्ता वक्षिन्ता पुरोम श्वरोम ।

य नरो ब्रह्मला को4 ता प्राय क्षिन्ता क्षिनयता 4क्षिXज 0 ।। १०८ ।।

Those excellent men who circumambulate the three Deities seated in the three chariots, thrice, four times, or seven times, and after bowing ten times, at the end remain standing in front with palms joined reverentially and pray to the Lord of gods, to the Supreme Lord, with the hymns with which the Lord who is born of the lotus (Brahma) had formerly prayed to those Deities when they were present in the chariot, O Sages, surely go to Brahmaloka. [106-108]

ताता ऽपुरो ह्ला दाव % 4दाक्षिक्षेणे क्षिनलाव क्षिजताम ।

%न0H %नH[illegible] दिदान दिदाता0H ।। १०९ ।।

बाक्षिन्दान0 स्ता क्षितापु ठो[illegible]न0H ।

क्षिनरोन्तारोH0 पु ष्पुवषो श्च मरो न्दा लानHस्ताथ ।।११० ।।

Thereafter in the afternoon, the Lord of gods, cooled by fanning of the southerly wind, should be taken little by little with the sounding of flutes, lutes, etc., with the recitation of eulogies by the herald, with sweet sounds of musical instruments, constant showering of flowers and waving of chowries. [109-110]

एव4व्रजक्षिता दाव % [illegible] भव ता ।

दा क्षिपुको न 4 सहास्र क्षिणे ज्व क्षिलाता क्षिन सहास्र%0 ।।१११ ।।

तादा ला कोप्राको % न म ग"%षो श्च न यता । ११२.१।

While the Lordof gods would be movingthus, the Sun would set; then thousands of lamps are lighted in large numbers, and with the illumination through their light, the remainder of the wayiscovered. [111-112.1]

रोथ वरो हाणे नHषो 4मण्डपु रो हाणे न ; ।। ११२.२।।

सम4दा0" सम हा 4स्ता[illegible]हाला ता । ११३.१।

On account of the alightingof theseDeitiesfrom the chariots and going up to the Open Hall, there would be great crowding due to the eagerness of people who wish to see [112.2-113.1]

मण्डपु व सय व 4ग क्षिण्ड; ऽऽख्य मन ह्मारो ।। ११३.२।।

; रु;न्द्रौ तापु ; रुम ल्य; मरोभक्षि!षोता ।

रोत्रस्ताम्भमय स्वणे"व दिदाको पुस्कोBता न्तारो ।। ११४।।

प्रा ; रोवलाय व ता सधा लापु समज्ज् वला ।

स धा स पु नघटि-ता ;ता X "रो पु% क्षिभता ।।११५ ।।

त्रHला क्य डम्बारोयता महा व द्य 4महा क्रता 0 ।

प्रा दाभ "व महा% स्य यत्र भ! रुवOमाणो'११६ ।।

The Lord should be made to stay on the Great Altar of the beautiful Open Hall called 'Gundicha', which would be having charming canopies and is decorated with nice garlands and chowries. It is full of pillars with gems and its interior is furnished with a golden Altar. It is enclosed all round by the girdle of a wall and is bright with white-washing. It is built with nice steps, looks beautiful with four gates, and possesses the splendour of the three worlds. In that Great Altar of the Great Sacrifice, there had been the manifestation of the Great Lord with the WoodenForm. [113.2-116]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास ह्मास्रय 4सक्षि4ह्माता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म ह्मा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

रोथय त्र महा त्सवकोथन4न म त्रयसिंस्त्री% ऽध्य य0 ॥३३॥

Thus ends the Thirty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Great Car Festival."

;ता सिंस्त्री% ऽध्य य0

Thirty-fourth Chapter

Praise oftheLord'sStay inGuṇḍicaOpen Hall

।। जक्षिHमक्षिनरुव ; ॥

अश्वमधा ङ्गसरोस नBसिंसहास्य ; दाक्षिक्षेणे ।

तात्र स नश्च भगव न्पु नश्च वतारोक्षिन्नाव ।।१।।

Jaimini said: There, tothe south of thetank(Indradyumna tank) which was part of the body of the horse-sacrifice, and of Lord Nrsimha, the Lord remains seated, as though He has once again incarnated Himself. [1]

बाभ स दिदार्व्यारूपु ऽस3 दार्मि वभ व्यार्0 सरो सरो H0 ।

तादा पु!ज पुहा रोHश्च भक्ष्यभ ज्य दिदाकोHस्ताथ ।।२।

पु!जक्षियत्व जगन्ना थ 4ता षोयद्गी तानBत्यकोH0 । ३.१ ।

The Lord who is difficult to be comprehended by thegods and the demons, shines there with the Divine Form. After worshipping Lord Jagannatha at that time with the articles of offering and worship, and eatables of all kinds, etc., He should be propitiated with songs and dances. [2-3.1]

पु ष्पु पुहा रोHर्मिवक्षिवधा0H सग न्धारोHन ला पुन0H ।।३.२।।

कोBष्णे ग रुजधा!पुHश्च गन्धाताHलाप्रादा पुकोH0 ।

ता षोयज्जुता 4न थमन कोHरुपुहा रोकोH0 ।।४।।

The Lord of the world shouldbe made pleased with presents of varieties of flowers, anointing of fragrant unguents, incenses of black aloe, lamps burning with perfumed oil,and various other presents. [3.2-4)

क्षिबान्दाता थ"ता- ताक्षिस्मन्सप्त हा क्षिन जन दान"0 ।

क्षिताष्ठत् पु रो स्वय 4रो ज्ञा वरोमता त्सम दिदा%ता ।।५।।

On that bank of theholybathing place"Bindu”l,LordJagannatha stays for seven days. The Lord Himself had formerly announced this boon to King Indradyumna: [5]

त्वत्त थता" रो रो ज न्द्रौ स्थ स्य क्षिम प्राक्षितावत्सरोम ।

सव"ता थ "क्षिन तासिंस्मश्च स्थ स्यक्षिन्ता मक्षिय क्षिताष्ठक्षिता ।।६।।

"O Emperor, on thebankof theholy bathing place made by you, I shall stay every year. When I stay there, all the holy bathing places will also stay there. [6]

तात्र स्ना त्व क्षिवधा न न ता थ>ता थ घपु वन ।

सप्त हा 4य प्रापुश्यक्षिन्ता ग क्षिण्ड; मण्डपु क्षिस्थताम ।।७।।

म 4; रो म 4सभ द्रौ 4; मत्स यज् यमव प्रो य0 ।८.१।

Having bathed in conformity with rules there in that holy bathing place which purifies the multitude of the holy bathing places, those who for the seven days see Me when I am present in the Gundică Open Hall as Balabhadra and Subhadra, will attainunionwith Me". [7-8.1]

तातास्ताक्षिस्मन्महा पु ण्य सव"पु पुप्राणे %न ।।८.२।।

सव"ता थ कोफलादा क्षिवष्णे प्रा क्षिताकोरो %भ ।

स्ना त्व सता4प्य" क्षिवक्षिधावक्षित्पुतानन्दाव नताक्षिन्द्रौता0 ।। ९ ।।

ता-स्थ 4नरोसिंसहा 4ता 4पु!जक्षियत्व प्राणेम्य ; ।

महा व दा` नरो गत्व कोBता%3; ;मदिक्रय0 ।।१०।।

1. Indradyumnatank

पु!जय त्पु!व"वक्षिXप्रा 0 प्राणेमX क्षिपु भक्षित्तंता0 ।

सप्त हा 4य नरो न रो न स प्रा कोBताम न षो ।। ११ ।।

क्षिवष्णे स य ज्यम प्रो क्षिता % सन न्मरो वटिHरोणे0 । १२.१ ।

Hence, having bathed in that highly holy tank which destroys all sins, grants the merits of all holy bathing places, is pleasing to Lord Visnu and is auspicious, with care a person should duly offer libations to ancestors and to gods. He should then worship Lord Narasimha present on the bank and bow to Him. Thereafter the man should proceed to the Mahavedi (Great Altar). Having done the rites of purifying himself and purificatory sipping of water, he should worship Lord Jagannatha as before, O Sages, and also bow down with devotion. One who does this for the seven days, whether man or woman, is not an ordinary human being: he attains union with Lord Visnu as per the command of Lord Visnu. [8.2-12.1]

दिदोव ता %न"4 पु ण्य4रा त्र3 दा%ग णे 4भव ता ।।१२.२।।

Whatever is the merit of seeing Him during the daytime, ten times that is available by seeing Him at night. [12.2]

यक्षित्कोक्षिञ्चक्षित्क्रयता कोम "सक्षि4नधा3 जगदा क्षि%ता0 ।

स्वल्पु4व प्यथव भ!टिरो को टि-को टि-ग णे 4भव ता ।।१३।।

Any action whatsoever that is donein theproximityof the Lord of the world, whether littleor plenty, becomes multipliedcrores of times. [13]

ता ला पु रुषोदा न क्षिन महा दा न क्षिन य दादाता ।

एको प्रादात्त दा न ऽक्षिपु सव wदात्त 4भवक्षि द्भु¾ज 0 ।।१४।।

For one who gives gifts equal tohis weight orgives away the great charities, even if only one gift is given there, all gifts are deemed to have been given by him, O Sages. [14]

सवwमरु सम 4दा न 4सव >व्र्या ससम क्षिXज 0 ।

महा व द्य 4गता कोBष्णे य ग ऽय 4खला दाला भ"0 ।।१५।।

All charity there becomes equalto making giftof thesize of the Meru mountain, and all Brahmins become like Sage Vyasa, when Lord Jagannatha goes to the Mahavedi: this auspicious occasion is surely difficult to get. [15]

अधा\दाय दिदाको य ग 0 स्कोन्दान पुटिरोभ क्षिषोता 0 ।

महा व द्य ख्यय गस्य कोला 4न हाक्षि"न्ता षो ड% म ।।१६।।

The auspiciousConjunction times like Ardhodaya, etc.which have been spoken of by Lord Skanda, are not worth even a sixteenth part of the auspicious occasion named Mahavedi. [16]

अता0 पुरो4 प्रावक्ष्य क्षिम क्षिपुताnणे 4को य"मत्त मम ।

य वज्जु व4गय श्री द्धरोHलाभ्य 4भ क्षिव यत्फलाम ।।१७।।

I shall speak henceforward about the excellent rite for the ancestors, benefit equal to which cannot be available on the earth even by performing Sraddhas (rite of offering and paying homage in fathers at Gaya the whole life-time. [17]

दिदाक्षिवस्थ नरोकोस्थ व क्षितायग्"य क्षिनगता स्ताथ ।

ताथ मन ष्यज क्षितास्थ 0 सव >क्षिपुताBक्षिपुता महा 0 ।।१८।।

%ता4पु रुषोक्षिवख्य ता य 4व ञ्छक्षिन्ता सता 0H कोBताम ।

ता4व क्षिवसिंधा प्रावक्ष्य क्षिम %Bणे ध्व 4मन य वरोम ।।१९।।

Whether they are in heaven or in hell, are born of the womb of the lesser species or born as human beings, the excellent rite which all the fathers and grand-fathers known to be of hundred generations wish to be performed by the offsprings, about that I shall speak to you: listen, O Sages. [18-19]

मघ व Hक्षिपुताBनक्षेत्र4क्षिपुताnणे 4प्रा क्षितादा 4पुरोम ।

तात्र श्री द्ध 4ता प्रा णे क्षिता दात्त 4पु त्रमHदा " क्षिन्वता0H ||२०||

Magha is verily the starauspiciousto theancestors and is also greatly pleasing to the fore-fathers; Sraddha performed at that time by the offsprings with joy, pleasesthem.[20]

पुश्चम ; क्षिताक्षिथ: श्रीष्ठ श्री द्धऽ भ्यदा यको टिरोणे ।

उभय यदि"दा सय4 ग महा पु ण्यताम क्षिताक्षिथ0 ।। २१॥

यस्य 4श्री द्ध कोBता पु त्र0H क्षिपुताBणे मद्भु धाक्षिBताभ"व ता । २२.१ ।।

And the Fifth day of the fortnight is the best day for performing Sraddha to the ancestors and is conducive to their welfare. If there is conjunction of both (Magha star and the Fifth day), then that is the most highly auspicious

day, and if on that day Sraddha is performed by the offsprings, there will be redemption of the fore-fathers. [21-22.1]

सव"ता थ"मय ताक्षिस्मन्सक्षि4नधा3 मरो वH़टिरोणे0 ।। २२।।

श्री द्ध 4;च् द्धय को य "न्ना लाकोण्ठेनBसिंसहाय 0 ।

मध्य मध् यताम दा% य ग पुरोमदाला भ" ।।२३।।

पु रुषो ञ्छतामद्भु धात्Bय ब्रह्मला को महा़ यता । २४१।

If one performs Sraddha to the fore-fathers there in that holy bathing place which contains all the holy bathing places, in the proximity of Lord Jagannatha, in between Lord Nilakantha and Lord Narasimha, in that land which is most suitable for oblations, and at that Conjunction which is most difficult to get, one saves hundred generations and remains in Brahmaloka with honour. [22.2-24.1]

प्रा%स्य0 को ला0 को तापु मन्दा भ!तादिदाव क़ोरो0 ।। २४२।।

क्षिपुताBन दि श्य व दाद्य दा%क्तं0 कोनको4 %क्षि ;0 ।

तापु"क्षियत्व क्षिताला0H सम्यक्पुHताBकोÁप्रा क्षिताम त्तम म ।।२५।।

The favourable time is around noon when it is not hot, when the sun is mild. At that time he should make the offering intended for the fore-fathers. If unable to give gold, then by offering with purity, libation with sesame, he can bring about excellent satisfaction of the fore-fathers. [24.2-25]

अथव भ जयक्षि Xप्रा न्भ ज्यमल्!य क्षिनव दादाता ।

एकोस्म Hव ग णेवता सहास्त्र4भ जन4दादाता ।।२६।।

Or he should feed the Brahmins or give them the cost of their food; or he should give to one virtuous Brahmin, the cost of the food for a very large number. [26]

ग णे ग णेक्षिवव कोस्ता न त्रय ग क्षिवधा यता ।

ताक्षिस्मन्सदा ला भ" य ग सव >मक्षि नसम क्षिXज 0।। २७।।

During this auspicious time there is no question of thinking about their virtues or defects: at this auspicious time which is very difficult to get, all Brahmins are considered as equal to Sages. [27]

आषो ढास्य क्षिसता पुक्षे पुक्षिमुताBदावHताम ।

नक्षेत्र4जगदा %स्य महा व दा सम गम0 ।।२८।।

एता यदा त्रय0 स्यश्वदिदान्द्रौद्य म्नेसरो वरो ।

;ता ष्पु दा0 स्मBता य ग0 क्षिपुतानणे मक्षेयप्रादा0 ।।२९।।

The Fifth day of the brightfortnight of Asaḍha month, the Magha star which is sacred to the worship of the fore- fathers, and the holy coming of Lord Jagannatha to the Mahavedi: when these three are available, and if it is at the Indradyumna tank, then that is said to be the auspicious Conjunction complete with all its four feet, which bestows undiminishing benefit on the fore-fathers. [28-29]

क्षिपुताBको य>न स दाक्षिन्ता क्षिनरुप्य श्री द्धमत्र व H। ३०.१।

Those who perform the Sraddha at that time, surely do not have to sink in despondency with regard to such rites relating to the fore-fathers. [30.1]

%Bणे ध्वमन्यक्षिXप्रा व Hप्रासङ्ग च्च ब्रव क्षिम व0 ।।३०.२।।

Listen, O Sages, I shall incidentally speak to you about another thing. [30.2]

नभस्यदा%>य0 को य च्च"ता ष्वक्षि"पु यग दिदाषो ।

श्री द्ध 4क्षिपुताBन्समदि श्य श्रीमधा ङ्गसम द्धाव ।।३१।।

गय श्री द्धसहास्रस्य श्रीद्धय क्षिवक्षिहातास्य व H।

फला 4यक्षिद्ध सम 4त्वस्य न त्र को य "क्षिव; रोणे ।।३२।।

One who on the New-moon day of the month of Bhadrava or at the anniversary of the commencement of the four Yugas (Ages) performs the Sraddha intended for the fore- fathers at the Indradyumna tank which was produced from the body of the horse-sacrifice, its benefit is equal to that of a thousand Sraddhas performed at Gaya with faith: one should not have any doubt regarding this. [31-32]

दा न4हा म जपुश्च क्षिपु सवपु" पु पुन दान0 ।

दिदान क्षिन सप्त य न्यत्र कोBष्णे वसक्षिता मण्डपु ।। ३३ ।।

एकोस्म दास्रो4 श्री य यत्तस्म दोत्तारोम ।३४.१ ।

Charity, offering of oblationsorrepetitionof mantrasperformed during the seven days when Lord Jagannatha remains in this Open Hall, removes all

sins: as compared to one day, the one following is superior, and the subsequent ones are still more superior. [33-34.1]

आषो ढा%क् लाताBता य य 4प्रा ता0 स्ना न4सम् ;रो ता ।।३४२।।

इन्द्रौद्य म्नेता- दा% नBसिंसहाक्षे त्र उत्तम ।

व्रतामता त्त गBल्ला य त्सङ्कोल्प्य क्षिवक्षिधावन्नारो0 ।। ३५ ।।

वनज गरोणे4न म भगवत्प्रा क्षितावधान"म ।

सव"पु पुप्रा%मन4 सवत्र" ताफलाप्रादाम ।।३६।।

On the Third day of the bright fortnight of Asadha month, one should take bath in the early morning; and on the bank of Indradyumna tank, in the excellent Abode of Lord Narasimha, the man should duly make resolve and take up the Observance called 'Vanajagarana' (vigil in the forest) which augments the pleasure of the Lord, destroys all sins and bestows the benefits of all Observances. [34.2-36]

दिदान क्षिनसप्त म3न स्य त्कोBताक्षित्रषोवणेदिक्रय0 ।

को म्भ ;पु!जय व 4क्षित्रसन्ध्य4भक्षित्तंभ क्षिवता0।। ३७।।

For the seven days he should observe silence, and performing the three ablutions at dawn, noon and sun- set, he should worship the Lord in the sacred pot with feeling of devotion, at the three junction times. [37]

ग घBता न थ ताHलान क्षितालाज न प्रादा पुयता ।

अहार्मिन%4हारो रोग्र रोक्षे त्त 4यत्नता व्रता ।। ३८।।

The one who has taken up the Observance should light a lamp having cow's ghee or sesame oil, and he should protect it day and night with care, in front of Lord Jagannatha. [38]

दिदाव दिदाव वसन् म3न रो त्र3 रो त्र3 ; ज गBय ता ।

मन्त्र4भ गवता 4जप्य क्षिन्नात्यकोBत्य न्तारो व्रता ।। ३९।।

उपुव सपुरो भ!त्व सप्त हा क्षिन नय द्भुव्रता् ।४०१।

The performer of the Observance should observe silence each day during daytime, and keep awake each night; and during the period between the daily regular rites he should repeat the mantra of the Lord. The one

engaged in the Observance should pass the seven days with fasting. [39-40.1]

अष्टम प्रा तारुत्थ य प्राक्षिताष्ठ 4को रोयदि न ।।४०.२।।

On the eighth day, waking up early in the morning, he should get the sacred completion of the Observance performed. [40.2]

ताक्षिस्मन्नतीव थ"वरो स्ना त्व ऽऽगत्यगBह्मा 4पु न0।

मण्डला सव"ता भद्रौ पु!व >को म्भ4क्षिनव %यता ।।४१।।

Having bathed in the very same most excellent holy bathing place, he should come back home, and install the sacred pot on the Sarvotobhadra sacred diagram, in the east. [41]

तात्र व ह्मे ह्मषो को %4पु!जय दापु ; रोकोH0 ।

तास्य पुक्षिश्चमदा% ; स्थक्षिण्डला क्षिवक्षिधासस्4कोBता ।।४२।।

असिंग्रा प्राणे य गBह्मे त्तंक्षिवक्षिधान ब्र ह्मणे वBता0 ।

अक्षिग्राको य wप्राको व ता सक्षिमदा ज्य;रू4स्ताथ ||४३||

सहास्र4 ज हुय दाग्रा3 प्रात्यको 4 व %ता 4%ताम ।

ग यत्र वष्Hणेव य व Hताय हा मक्षिवक्षिधा0 स्मBता0 ।।४४।।

Therein he should invoke Lord Visnu and worship with the sacred services. On the open levelled ground to its west which should be duly sanctified, surrounded by the priests he should light the sacred fire according to the procedure prescribed in the Grhya sutras and make the offering to the sacrificial fire. He should make offering of the sacrificial fuel, ghee, and Caru (rice, barley and pulse boiled with milk and ghee) to the sacred fire, a thousand times, or each item a hundred times. The rule prescribed for the oblation is to do it with the Visnu Gayatri. [42-44]

सप्रा4 श्यदाक्षिक्षेणे 4 दाद्य द्धन 4वस्त्री4क्षिहारोण्यकोम ।

क्षिवप्रा 4श्चभ जयदा न्ता प्रा ताय क्षिवश्वस क्षिक्षेणे0।। ४५।।

Having fed the priests he should give them gifts of money, cow, clothes and gold; he should also feed Brahmins at the end for the pleasure of the Lord who is the Witness of the Universe (Lord Jagannatha). [45]

व्रतारो जक्षिमम4 कोBत्व क्षिवक्षिधान न न भ क्षिXज 0 ।

;ता वग" "नव प्रो क्षिता य य न्को म नभ प्सक्षिता ।।४६।।

By performing this mostexcellentObservance as per this procedure, O Sages, he obtains the four objectives of human life, and whatever desires one cherishes. [46]

न रो व श्रीद्धय यक्तं को य "Xदा महा त्सवम ।

स क्षिपु तात्फलाम प्रो क्षिता य को य द्भु"व्रतामत्ता मम ।।४७

If even a womanendowed withfaith, undertakes the Great Vedi (Altar) Festival and performs that excellent Observance, she also obtains that result. [47]

य त्र कोता0 " फला4य दाग्Bव्रताकोता "श्च तात्फलाम ।

भवता व Hक्षिXजश्री ष्ठ 0 कोक्षिथता 4व मदा क्षिन्वता 0 ।।४८।।

Of whatever type isthebenefitfor one undertakingthe Car Festival, the same is that of the person performing the Observance, as has been told to you, O delighted excellent Sages. [48]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा ग क्षिण्ड;
भगवता ऽवस्थ नस्य प्रा%स4 न म ;ता सिंस्त्री% ऽध्य य0 ॥३४॥

Thusends the Thirty-fourthChapter of the Dialogue between Jaiminiand the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Praise of the Lord's Stay in Gundica Open Hall.”

पुञ्चसिंत्र% ऽध्य य0

Thirty-fifth Chapter

Protection of Chariots and Return Car Festival

॥ जक्षिHमक्षिनरुव ; ॥

अता0 पुरो4 प्रावक्ष्य क्षिम रोथरोक्षे कोरो4 क्षिवक्षिधाम ।

भ!ताप्रा ता दाय घ रो दा रुणे न्यद्भुभ ता क्षिन ; ।।१।।

न बा धान्ता रोथ न्यन मन य वश्च यन्मताम । २.१।

Jaimini said: O Sages, Ishall henceforward speakto you about the procedure which is approved for protection of the chariots, by which the terrible ghosts, spirits, and the like, as also dreadful and strange happenings would notcause troublefor the chariots.[1-2.1]

प्रात्यहा 4पु!जय व न्कोBष्णे दा न्ध्वजसक्षि4स्थता न ।। २.२।।

गन्धापु ष्पु क्षेताHम ल्"यरुHपुहा रोHरोन त्तम0H ।

ग तानBत्त दिदाकोHश्वHव धापु!दा पुक्षिनव दान0H ।।३।।

With their flags remaining in position, one should daily worship the Deities Lord Krsna (Jagannatha) etc. with sandal paste, flowers, unbroken rice grains, garlands and excellent presents, with singing, dancing, etc. and with incense, lamp,as well as offering of food. [2.2-3]

दिदाक्पु लाभ् य बासिंला दाद्य त्पु यस न्नान ; न्वहाम ।

भ!ताप्रा ताक्षिपु% ; भ्य दाद्य च्च बमक्षिलाभ्यत्त

Everyday offeringshould be made to the Guardiansof the quarters of the sky with rice prepared with milk. To the ghosts, spirits and goblins also offering of excellentfood should be made. [4]

रोक्षे च्च यत्नतास्ता न्व Hरोथ न रो हाणे क्षि;ता न ।

यथ न कोक्षिश्चदा रो हान्ना रो ग्र म्यपु%स् ताथ ।

पुक्षिक्षेणेश्च क्षिव%षो णे यषो 4व स न % भन0 ।।५।।

And the chariots should also be protected carefully so that they are kept fit for the ascent of the Deities, and no one climbs up, whether human being or domestic animal, and more particularly birds, whose staying there is not auspicious. [5]

अष्टमऽ क्षि न पु न0 कोBत्व दाक्षिक्षेणे क्षिभमख न्रथ न ।

क्षिवभ!षोय Xस्त्रीम ल्यपुता कोHश्च मरो दिदाक्षिभ0 ||६||

Having made thechariots facesouthin the opposite direction on the eighth day, they should be decorated with cloth, garlands, flags, chowries, etc. [6]

नवम्य 4 व सय व स्4ता षो प्रा ता0 समक्षिBद्धमता ।।७।।

On the ninth day in the morning the Deities should be seated in the chariots with all grandeur. [7]

दाक्षिक्षेणे क्षिभमक्ख क्षिवष्णे रो षो सदा ला "भ ।

य त्र प्रायत्नता0 स क्षिहा भक्षित्तंश्रीद्ध समक्षिन्वता0H ॥८॥

यथ पु!व "ताथ ; य 4X ; मक्षि त्तंप्रादा क्षियको ।

य त्र प्राव% 3 दाव स्य एको एव त्सव मता0 ।।९।।

This southward Festive Procession of Lord Visnu is very difficult to get. That Festive Procession should verily be performed by people with full devotion and faith; as is the previous Procession, so is this, and both are bestowers of Liberation. The Lord's Festive Procession and entry back into the temple are both considered to be only one festival [8-9]

पु रो क्षिवदा वदान्त्यता 4य त्र 4नवदिदान क्षित्मको म ।

एषो त्र्यवयव य त्र सपु4!णे "यरुHपु क्षिसता ।। १०॥

सस म्पु!णे"फलास्ता षो 4 महा वदा महा त्सव0 ।।११।।

Those who know about the events of the past say that this Festival has the duration of nine days. This Festival has three parts1, and for those who participate in it completely, the Great Mahavedi Festival becomes the bestower of fully complete reward. [10-11]

ग क्षिण्ड; मण्डपु त्कोBष्णेम य न्ता4 दाक्षिक्षेणे मख म ।

रोथस्थ4 बाक्षिलान4 भद्रौ 4 पुश्यन्ता मक्षि त्तंभ क्षिगन0 ।।१२।।

Those who see Lord Jagannatha, Lord Balabhadra and Goddess Subhadra present in the chariot, and coming from the Gundică Open Hall with face to the south, are entitled to Liberation. [12]

उत्तरो क्षिभमख्राष्ट्राB लाभन्ता य दा%B 4फलाम ।

रो म दा न्स्यन्दानस्थ न्य पुश्यन्त्यव 4महा दाय न ।

य दा%B4फलाम प्रो य स्ता दा%B 4महाक्षिक्षेणे मख

Whatever is the kind of benefit obtained by those who see Lord Balabhadra etc. who are the conferers of blessedness, present in the chariots facing north, the same also is the benefit attained by beholding them when their face is towards the south. [13]

1. Journey to Gundica Open Hall, Stay at Gundica Open Hall and Return journey

पुदा य न्ता4रोथ य न्ता 4य0 पुश्य क्षिक्षेणे मख म ।

तास्य जन्म कोBता थ wस्य X क्षिजमधा 0पुदा पुदा ।।१४।।

One who sees the Lord having face to the south whether going on foot or moving by the chariot, the purpose of his birth is accomplished, and he gets the benefit of a horse-sacrifice at every step. [14]

स्ता क्षिताक्षिभ0 प्राक्षिणेपु ताHश्च पु ष्पुवBक्षिष्टक्षिभरो व ; ।

न न नBत्त पुहा रोHश्च व्यांजनच्छत्र; मरोH0 ।

उपु यनHबा"हुक्षिवधाHरुपुक्षिताष्टद्रौ थ ग्रता0 ।। १५ ।।

One should stand in front near thechariot offeringprayers, prostrations, showering of flowers, presenting varieties of dancing and other services, serving with fan, parasol and chowrie,and various kinds of gifts. [15]

न ला ;ला सम य न्ता 4रोथस्थ4दाक्षिक्षेणे मख म ।

य पुश्यक्षिन्ता हृषो को % 4सभ द्रौ 4ला ग4ला य धाम ।।१६।।

को मकोल्पुतारु4 पु 4स 4दा%न" दाव मक्षि त्तंदाम ।

ता व्रजक्षिन्ता महा त्म न वHको ण्ठेभवन 4हारो 0 ।। १७।।

Those high-souled ones who see Lord Jagannathawho is like the Wish-fulfilling Tree for human beings and who grants Liberation because of just seeing Him, as also Goddess Subhadra and Lord Balabhadra, while coming back on the chariot with face southwards to Nilacala (Blue Mountain), go to the AbodeVaikunthaof Lord Visnu. [16-17]

रोथ न क्षिव;रोन्ता4 ता 4क्षिसन्धाता रो जन दान"म ।

पुश्यन्ता4कोरुणे पु ङ्ग0H प्राणेता न्पु रोता नरो न ।।१८।।

दाक्षिक्षेणे क्षिभमख 4य न्ता 4प्रा स दा 4न लाभ!धारो ।

सव"ता थ"क्षिनसिंधा सवदा" नकोल्पुतारु4 हाटिरोम ।।१९।।

स्ता वन्ता0 प्राणेमन्ताश्च श्री धा न श्च य नरो 0 ।

न ता पु नटिरोहा य क्षिन्ता ब्रह्मला कोक्षिस्थता ध्रुव म ।।२०।।

Lord Jagannathais the repository of all holy places and is like the Wish-fulfilling Tree granting everything. Those men who endowed with faith offer prayers to Lord Jagannatha moving by the chariot on the Sea-coast while going southwards to His temple in Nilacala, and with compassionate glances seeing men who prostrate themselves in front, do not again come to this world, and surely stay in Brahmaloka. [18-20]

मन य0 कोक्षिथता व ऽय 4महा वदा महा त्सव0 ।

यस्य सङ्को ता"न दाव क्षिनम"ला ज यता नरो0 ।। २१ ।।

This Great Mahavedi Festival has been narrated to you, O Sages; by merely talking about it man becomes purified. [21]

यश्च दा 4को ता"यक्षि न्नात्य4प्रा तारुत्थ यम नव0 ।

%Bणे य दाक्षिपु बा क्षिद्धस्थ0%क्रला को4व्रजदा स3।। २२।।

And the man who recites this daily after waking up in the morning, or even hears it with fixed mind, goes to the abode of Lord Indra. [22]

प्रात्य; रू'पुमक्षिपुव रोथम स्थ प्यय हारो 0।

को य द्यत्र क्षिमम 4श्रीद्ध भक्षित्तंभ वन म नव0 ।।२३।।

स ऽक्षिपु क्षिवष्णे 0 प्रास दान ग क्षिण्ड; त्सवज 4फलाम ।

प्रा प्य वHको ण्ठेभवन4य क्षिता न त्रक्षिव; रोणे ।।२४।।

Even a man who performs this Festival by installing just a replica image of Lord Jagannatha on the chariot with feeling of faith and devotion, gets by the grace of Lord Visnu the benefit accruing from the Gundica Festival and goes to the Abode Vaikuntha: there is no doubt on this score. [23-24]

यस्य श्री य "वता क्षिवप्रा भक्षित्तंव "श्रीद्धय क्षिन्वता ।

ता वता य4महा य त्र य यथ कोता "क्षिमच्छक्षिता।।२५ ।।

O Sages, as is one's prosperity, as is his devotion combined with faith, and as one wishes to perform it, so will be this Great Festival. [25]

इदा4पुक्षिवत्र 4पुरोम 4रोहास्य 4व धास दिदाताम ।

को रोक्षियत्व थव दाष्Bट्व यन्नारो न वस दाक्षिता ।।२६।

This is the supremely purifying secret (of the Festival) declared by Lord Brahma, by performing or seeing which man does not have to grieve any more [26]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

रोथरोक्षे क्षिवधा न4ताथ दाक्षिक्षेणे क्षित्रमाखम पुश्चसिंत्र% ऽध्य य0 ।। ३५ ।।

Thus endstheThirty-fifth Chapterof the Dialogue between Jaiminiand the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in

the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Procedure for Protection of the Chariots and Festival of the Lord proceeding facing the South."

षोसिंट्त्र% ऽध्य य0

Thirty-sixth Chapter

Festivalofthe Lord'sSleep

।। जक्षिHमक्षिनरुव ; ॥

अता0 पुरो4 प्रावक्ष्य क्षिम %यन त्सवमत्त मम ।

आषो ढा मवसिंधा कोBत्व हारो 0 स्व पुस्ता कोको"- ।।१।।

व र्मिषोको 4श्चता रो म स न्य वत्स्य त्को र्मित्तको क्षिXज 0 ।२.१ ।

Jaimini said: I shall henceforward speak about theexcellent festival of the Lord's 'Sleep'. O Sages, starting from the eleventh day of the bright fortnight of the month of Asaḍha is the 'Sleep' of Lord Visnu in the zodiacal sign of Cancer for four months in the year, till the Eleventh day of the bright half of the month of Kartika. [1-2.1]

अय 4पु ण्यताम0 को ला हारो रो रो धान 4प्राक्षिता ।।२.२।।

This is the most auspicious timeforworshippingLordVisnu. [2.2]

को श्य 4बाहुयग 4 व स क्षिन्नायमव्रतासक्षि4स्थता0 ।

फला 4यदाक्तं 4 ताक्षिXद्य त्क्षे त्र श्री पु रुषो त्तम ।।३।।

; ता म स्"यदिदानHको न वसता0 सक्षिन्नाधा3 हारो 0 ।४.१ ।

Whatever benefit is said to accrue by staying inKasi for many ages being established in pious restrictions and holy observances, that should be known to be obtained by one who stays even for one day during Caturmasya (this four-month period) in the proximity of Lord Jagannatha placeSri Purusottama. [3-4.1]

व र्मिषोको णे 4;ता णे wता य न्यहा क्षिन वसन्नायता ।।४. २ ।।

पु ण्यक्षेत्र जगन्ना थसक्षिन्नाधा3 क्षिनमला" न्तारो ।

प्रात्यक्षे 4व क्षिजमधा स्य सहास्रस्य लाभ त्फलाम ।।५।।

One who spends the days of these four monthsof the year staying in the holy place which is pure inside, in the proximity of Lord Jagannatha, directly gets the benefitof a thousand horse-sacrifices. [4.2-5]

स्रा त्व क्षिसन्धाज ला पु ण्य दाष्Bट्व श्री पु रुषो त्तमम ।

; ता म स्"यत्रता क्षिताष्ठन्ना % ;क्षिता को ताश्चन ||६||

Bathing in the holy water of theSea, seeingtheglorious Lord Jagannatha and remaining fixed in the Caturmasya Observance, one does not have to grieve on any account whatsoever. [6]

; ता म स्"य क्षिनवसक्षिता क्षे त्र श्री पु रुषो त्तम ।

स क्षे द्भुदाक्षिBष्टभ"गवतास्ता¾य 4मक्षि त्तंस धानम ।।७।।

Dwelling in the glorious sacredplacePurusottama during Căturmasya and having direct glance at the Lord - these two are the means of Liberation. [7]

तास्म त्सव क्षि"णे सन्त्यज्य श्री3तास्म ता क्षि"न म नव0 ।

प्रायत्र क्षिन्नावसत् पु ण्य क्षे त्र श्री पु रुषो त्तम ।।८।।

Therefore, leaving allritesprescribed bythe Vedasand the smrtis, with great care a man shoulddwellinthe glorious holyplace Purusottama. [8]

भ क्षिगभ ग सन सप्त श्च ता म स्"य षो व Hप्राभ0 ।

सव"क्षे त्रषो स क्षिन्नाध्य 4न कोरो क्षिता जगद्भुगरु 0 ।।९।।

The Lord lies asleep onSerpentAnantaas the couch during these four months; hence in all other sacred places the Lord of the world is not present at that time. [9]

अत्र स क्षे क्षिन्नावसक्षिता यथ वHको ण्ठेव श्मक्षिन ।

X दा%स्वक्षिपु म सषो भगव नत्र म!र्मिताम न ।

मक्षि त्तंदाश्चक्षे षो दाष्टBश्च ता म स्"य क्षिव%षो ता0 ।। १० ।।

But here He Himselfdwells as in the Abode Vaikuntha: all the twelve months the Lord is present here in physical form and grants Liberation when seen with the eyes, and especially during the Chaturmasya. [10]

अष्टम सक्षिनव सन दाष्Bट्व क्षिवष्णे 4दिदान दिदान ।

यदा प्नो क्षिता फला 4ताक्षिद्ध ; ता म स्"यदिदानHकोता0 ।। ११॥

Whatever benefit one getsby dwelling forthe other eight months and seeing Lord Jagannatha every day, that verily he attains by staying there and seeing Him for one single day of the Chaturmasya. [11]

; ता म स्"यक्षिनव सन क्षे त्र श्री पु रुषो त्तम ।

दिदान4दिदान4 महा पु ण्य 4सव"क्षे त्रक्षिनव सजम ।

फला 4दादा क्षिता भगव न्क्षे त्र वषो"क्षिनव सता0 ।।१२।।

By dwelling for the Chaturmasya in the sacred placeSri Purusottama, for each day there is the great merit equal to that accruing from dwelling in all sacred places, and the Lord grants the benefit of dwelling for one year in the sacred place. [12]

सव"पु पुप्रासक्तं ऽक्षिपु

सव ;" रोच्य ता ऽक्षिपु ; ।

[illegible] even one who is invol[illegible]ved in all sins, and evenonewho is devoid of all good conduct and is excluded from all righteousness, should dwell in Purusottama. [13]
क्षिनवसत् पु रुषो त्तम ।।१३।।

; ता म स्"यमथकोH4 य0 को य X" Hपु पुकोBन्नारो0 ।

क्षिवहा य सवपु" पु क्षिन बाक्षिहारोन्त0श्च क्षिनमला"

नरोसिंसहाप्रास दान वHको ण्ठेभवन 4व्रजता ।।१५।।

And, even a sinful man who indeedperforms the Caturmasya Observance even once, getting rid of all sins becomes purified externally and internally, and by the grace of Lord Narasimha he goes to the Abode Vaikuntha. [14-15]

तास्म न्नारो0 सवभ" वर्मिHवष्णे 0 %यनभ क्षिवता न ।

व र्मिषोको 4श्चता रो म स क्षिन्नावसत् पु रुषो त्तम ।।१६।।

को य दा"न्यन्ना व को य "ज्जुन्मस फल्यमच्Bछक्षिता ।।१७।।

Therefore a man should stay at Purusottama with all hisbeing, during the four months in the year which are associated with the Sleep of Lord Visnu:

whether he does anything else or does not, his birth becomes fruitful. [16-17]

आषो ढा%क् लाकोH दाश्य 4को य त्"स्व पुमहा त्सवम ।

मण्डपु4रो;यत्तत्र %यन ग रोमत्तम ।।१८।।

दाव स्य पु रोता0 %य्य 4रोत्रपुल्यक्षिङ्कोको पुटिरो ।

स्व स्ता य "स पुधा न 4ता मदाB; न त्तरोच्छदा म ।।१९।।

कोपु!"रोधाक्षि!लाक्षिवक्षिक्षेत्र 4 स धा; न्द्रौ तापु 4%भ म ।

सव"ता व क्षिष्टता 4क्षिच्छद्रौरोक्षिहाता 4;न्दान क्षिक्षेता म ।।२०।।

स धा X रो 4 सम 4क्षिस्त्राग्धा 4न न क्षि;त्र पु% क्षि़भता म ।२११।

On the Eleventh day of the bright fortnight of the month of asadha one should perform the great 'Sleep' festival.

There he should erect a pavilion in front of the Lord and make an excellent bedroom. He should spread nicely the bed along with pillow on the couch studded with gems, with a bed-cover of soft silken cloth, and camphor powder spread over it. It should have a beautiful white canopy and should be enclosed on all sides, without any hole. It should be sprinkled with sandal-paste and should have a nice entrance. It should be smooth, soft and adorned with many pictures. [18-21.1]

एको4स्व पुगBहा 4कोBत्व क्षिन% थ प्राक्षिताम़ त्रयम ।। २१२।।

स3वणेwरो जता 4व क्षिपु रो क्षिताज 4दा षो"दा 4ताथ ।

यथ श्रीद्ध 4प्राको व ता प्रा%स्ता 4; त्तरो त्तरोम ।।२२।

तात्रय णे 4सरो णे 4व Hपु [illegible]म ।

क्षिनधा यपु!जय व स्4ताच्छ षो 4ता षो क्षिनक्षिक्षेपु ता ।।२३।।

Having made a single bed-room thus, three images of the Deities should be made of gold, or silver, or brass, or stone, as per one's own interest, commended in descending order. At night these should be appropriately placed at the Feet of the three Deities and the Deities should be worshipped, and the remains of the worship should be placed on the images. [21.2-23]

पु!ज न्ता भ वयदा क्Hय 4ता षो 4कोBष्णे दिदाक्षिभ0 सहा ।

एह्ये क्षिहा भगवन्दाव सवला" कोHकोज वन ।।२४।।

स्व पु थ w;ता रो म स न्सवको"ल्य णेश्चद्धB

इक्षिता सप्रा4 र्थ्यय" दाव % स्4तादाङ्ग त्तत्स्रज 4त्रयम ।। २५ ।।

प्रात्य; स" क्षिवक्षिनक्षिक्षेप्य म ङ्गल्यस्ता क्षिताग क्षिताक्षिभ0 ।

नय च्छय्य गBहाX रो4 व सयद्ध टि-को त्रय ।।२६।।

At the end of the worship it should be considered that they are identical with Lord Krsna (Jagannatha), etc. "Come, come, O Lord, O Master, O Sole Life of all beings, for the Sleep during the four months for augmenting the welfare of all"- thus having entreated the Lords of the gods, the three garlands from their Bodies should be placed on the representative images. Amidst auspicious prayers and songs these three images should be taken to the entrance of the bed-room and kept there for a period of three ghatikas (72 minutes). [24-26]

पुश्च मBता0H स्ना सुगBियक्पुला%ता क्षिधाकोH0 ।

सग न्धा;न्दानHर्मिलाप्त न्वस्त्री लाङ्कोरोणे दिदाक्षिभ0 ।।२७।।

पु!जक्षियत्व यथ न्य य 4प्रा अक्षिलामन्"त्रमच्च रो ता । २८.१ ।

They should be bathedseparately,each with more than hundred palas1 of the five sacred liquids2. They should be anointed with fragrant sandal-paste and appropriately worshipped with clothes, ornaments, etc. Then one should utter themantrawithpalms joined reverentially: [27-28.1]

जगXन्द्य जगन्ना थ जगत्र णेपुरो यणे ।।२८.२।।

क्षिहाता य जगता म % ; ता म स्"य न्घन गम न ।

सम् व प्रा%मय टिरोष्ट ञ्छक्र णे सहा पु!क्षिजता0 ।। २९।।

"O Lord who artadored by the world, O Jagannatha (Lord of the world), O Lord who art keen on protecting the world, O Lord of the worlds! Sleeping for the four months of the rainy season for the welfare of the worlds, and being worshipped along with Lord Indra, pray, remove the evils. [28.2-29]

1. Aparticular weight

2. Milk, curd, ghee, honey and sugar

एह्यो क्षिहा %यन ग रो4 सख मत्र स्वपु प्राभ ।

इक्षिता सम्प्रा थ्र्यय" दाव % 4स्व पुयत् पु रुषो त्तमम ।।३०॥

Pray, come, come to the bed-room, and sleepherecomfortably, O Lord". Thus having prayed to the Lord of gods, Purusottama (Lord Jagannatha) should be made to go to sleep. [30]

सदा ढाB4 बान्धायद्भु ¾ रो4 क्षिवष्णे 0 %यनव श्मन0 ।

स्व पुक्षियत्व जगन्ना थ 4लाभता सख मत्त मम ।।३१॥

The door of thebed-roomofLord Visnushouldbe closed very firmly. Having made Lord Jagannatha go to sleep, one attains the highest happiness. [31]

व र्मिषोको 4श्चता रो म स न्प्रासप्त व Hजन दान" ।

व्रताHरोन कोHर्मिनयममH स" न्व H;ता रो0 क्षिक्षेपु ता ।।३२।।

कोल्पुस्थ य क्षिवष्णे ला को नरो भक्तं भव द्भुध्रु वम ।३३.१।

When Lord Jagannatha is sleeping during these four months of the year, one should pass these months with many holy observances and pious restrictions; by this a man endowed with devotion surely stays in the Abode of Lord Visnu till the end of the Kalpa. [32-33.1]

क्षिनयमव्रता क्षिन गदाता0 %Bणे ध्व 4म नय मम ।।३३.२।।

O Sages, listen to the pious restrictions and the holy observances being told by me. [33.2]

मश्नखट्टा दिदा%यन4वज"क्षिद्रुंस न्नारो0 ।

अनBता3 न व्रजङ्घ्रा wम स4 4मधा पुरो3दानम ||३४||

पु- ला4 मला!को4 ;वH व त्त को"4 ; न भक्षेय ता । ३५.१ ।

The man should have devotion and should shun sleeping on cot, bedstead, etc. He should not visit his wife at any time other than the approved period, and should not consume meat, wine, food received from another, patola (the fruit of Trichosanthes dioeca), radish and brinjal. [34- 35.1]

अभक्ष्य 4वज"यद्भु दारो! न्मसरो!4 क्षिसतासषो"पुम ।।३५.२।।

रो जम षो न्को लात्थ 4श्च आ% धा न्य 4; सत्4यजता ।

% को4 दाक्षिधा पुय म षो ञ् वणे दा3 क्रम दिदाम न ।। ३६।।

He should shun forbidden food from adistance.He should also shun lentil, white mustard, the bean Dolichos catjung, horse-gram, and quick-growing grains. He should give up greens, curd, milk and beans in serial order, in the four months beginning with the month of Sravana. [35.2-36]

रो जग पुयता`स्त्यक्त्व न रो हाच्च म"पु दाको । ३७.१।

Except the King, cowherds and the ascetics, anyone else should not use leather footwear. [37.1]

व र्मिषोको 4श्चता रो म स नव्रताद्दिवसायद्य

तास्य पु पुस्य % न्त्यथ wको र्मित्तको व व्रता भव ता ।।३७.२।।

If one happens to pass these four months ofthe year without this Observance, then for removal of that sin, one should undertake the holy Observance inthe month ofKartika. [37.2]

नम0 कोBष्णे य हारोय को %व य नम नम0

नम ऽस्ता नरोसिंसहा य क्षिवष्णेव पु पुक्षिजष्णेव ।। ३८ ।।

स य 4प्रा तार्दिदाव मध्य कोम न्"ता षो ; य जयता ।। ३९ ।।

तास्य पु पु क्षिन घ रो क्षिणे क्षि;ता क्षिन बाहुजन्मस ।

क्षिनदाहा"त्य व सव क्षि"णे ता!लारो क्षि%क्षिमव नला0 ।। ४० ।।

"Salutations to Lord Krsna, to Lord Hari,salutations again and again to Lord Kesava. Salutations be to Lord Narasimha, to Lord Visnu, the subduer of sins" one should thus fix his mind at the end of the rituals in the evening, morning and midday. This surely destroys all his terrible sins accumulated in many births, as fire destroys the mass of cotton. [38-40]

एकी हा रो यता हा रो क्षिवष्णे क्षिनम ल्"यभ जन0 ।

आषो ढा मवसिंधा कोBत्व को र्मित्तक्यवक्षिधा य भवता ।

नक्तंभ ज भव X क्षिपु स्वग"स्तास्य ल्पुको4 फलाम ।।४१।।

Beginning with theEleventhday of Asaḍha uptotheEleventh day of Kartika, one who eats only once in a day, or is abstemious in food, or eats

only the remains of the offering to Lord Jagannatha, or eats only during the night, for him even heaven is considered to be only too small a benefit. [41]

ताHला भ्यङ्ग4दिदाव स्व पु4मषोB व दा 4; वजय"ता । ४२.१।

One should give up applying oil to the body for bath, sleeping during the daytime, and telling lies. [42.1]

आषो ढा%क् लाकोH दाश्य 4सक्र4 न्ता3 कोको"-स्य व ।।४२२।।

आषो ढ्यं 4व नरो भक्त्य गBह्ला य क्षिन्नायम 4व्रता ।

सव"पु पुहारो4 दाव 4प्रापु!ज्य मधास दा!नम ।।४३।।

On the Eleventh day of the bright fortnight of the month of Asadha or on the day of the passage of the sun to the zodiacal sign of Cancer or on the full-moon day of Asaḍha month, the man wishing to do the Observance should undertake this holy Observance, after properly worshipping Lord Madhusudana (Jagannatha) who is the remover of all sins. [42.2-43]

तादाग्र प्राक्षितासङ्कोल्प्य व्रता ;न" जपु दिदाकोम ।

प्रा थय" त्पुरोम नन्दा4कोBता ञ्झक्षिलापु - व्रता ।।४४।।

Having taken the resolve in front of Him about the holy Observance, worship, repetition of mantra, etc., the performer of the Observance should pray to the Lord who is Supreme Bliss, with palms joined reverentially: [44]

; ता म स्"यव्रता4दाB हा ता4त्वत्प्रास दाता0 ।

तावप्रास दा क्षिन्नार्मिवघ्न4क्षिसक्षिद्धम य ता को %व।। ४५।।

"O Lord, the Caturmasya holy Observance has been taken up by me by Thy grace; may this be successful without any difficulty by Thy grace, O Lord Kesava (Jagannatha): [45]

व्रता0 क्षिस्मन्यद्यसम्पु!णे>पुरोला कोगक्षिताभ"व ता ।

तान्म भवता सम्पु!णेwत्वत्प्रास दा दाधा क्षेज।। ४६।।

If there will be death for me when this Observance is still incomplete, then may it become complete for me by Thy grace, O Lord Adhoksaja (Visnu) !" [46]

इक्षिता सम्प्रा थ्र्यय" दाव %4 पु!व\त्तंक्षिनयम क्षिस्थता0 ।

य पुयच्चता रो म स क्षिन्वष्ण्वर्मिपुतामक्षिताव्रता" ।। ४७ ।।

Thus having entreated the Lord ofgods, and remainingfixed in the pious restrictions stated earlier, the performer of the holy Observance should pass the four months with mind givento Lord Visnu (Jagannatha). [47]

पु रोणे4प्राक्षिताम स न्ता प्रा त्यHकोBष्णेस्य को रोयता ।।४८।।

क्षिमष्ट न्नाभH\जय क्षिXप्रा न्पु!जक्षियत्व जगत्पुक्षिताम । ४९.१ ।

For the pleasure of Lord Krsna(Jagannatha), atthe end of each month he should get done the Parana (ceremonial conclusion of the worship). After worshipping the Lord of the world he should feed Brahmins with savoury food. [48-49.1]

असमथ"स्ता को र्मित्तक्य 4पु रोयद्भु व्रतामत्त मम ।।४९.२।।

If he is unable to do this, he should conclude the excellent Observance only on the full-moon day of themonthofKartika. [49.2]

तास्य 4 पु!ज्य जगन्ना थ4वक्षि नस्थ 4ताप्रु"यत्त

क्षिXज ग्र्य न्पु यसर्मिHमष्टर्मिHवष्णे भक्त्य प्रापु!जय ता ।। ५० ।।

On that day after having worshipped Lord Jagannatha, he should please the Lord as present in the sacrificial fire by offering oblations. Then he should honour the foremost Brahmins with milk-porridge and sweet-meats with the same devotion as he has for Lord Visnu. [50]

यथ %क्त्य प्रादाद्य X Hकोनको4 वस्त्रीमव ;। ५१.१ ।

According to his capacity he should also indeed give in charity gold and clothes. [51.1]

अ%क्तं0 को र्मित्तको म क्षिस व्रता 4को य त्"पु रो दिदाताम ।।५१.२।।

If he is unable to perform it for four months, he should perform the holy Observance in the month of Kartika astoldearlier.[51.2]

व्रता4; क्षिवक्षिवधा 4क्षिवष्णे 0 कोBच् ; न्द्रौ यणे 4ताथ ।। ५२।।

पुय0 पु त्व नयद्यस्ता % को हा रो णे व पु न0 ।

भ क्त्व त्र क्षिवपु ला न्भ ग न्पुरो4 क्षिनव णे"मच्Bछक्षिता ।।५३॥

There are various kinds of observances for Lord Visnu, as also the painful Candrayana observance. He who passes the month with these by taking only milk or even by eating vegetables, he enjoys immense pleasures in this world and thereafter attains the highest Liberation. [52-53]

तात्र क्षिपु ;दा %क्तं0 स्य द्भ्रा ष्मपुश्चकोमत्त मम ।

प्रा ताय दाव दाव स्य वन्यवक्षिBत्तभ"वद्भु व्रता ।।५४।।

If one is unable to do even that, he should observe the excellent Bhismapañcaka Observance (for five days from the Eleventh day of the bright fortnight of Kartika to the full-moon day), and for the sake of the pleasure of the Lord of gods the performer of the holy Observance should eat only forest produces. [54]

एताद्भुव्रता4सम ख्य ता4भगवत्प्रा क्षिताको रोकोम ।

सव"पु पुप्रा%मन4क्षिवष्णे ला कोगक्षिताप्रादाम ।

धान्य4य%स्यम यष् य 4सव"को मप्रास धानम ।। ५५ ।।

This Observance is well-known as being pleasing to the Lord, it destroys all sins and grants passage to the Abode of Lord Visnu. It bestows wealth, fame and long life, and brings about fulfilment of all desires. [55]

मन य0 प्रा क्तंमता X रोहास्यत4%गोB ।

एताद्भुव्रता क्षिन ; न्य क्षिन व्रता क्षिन सबा हूक्षिन ; ।।५६।।

भगवद्भ्राक्षित्तंहा न न 4ज न ध्व 4क्षिवफला क्षि़न व H।५७१।

O Sages, this has been told to you; hear about another secret. These observances, and very many other observances which are there - know that all these surely become useless for those who lack devotion to God. [56-57.1]

फला 4महा क्रता!न 4यत्त थ "न 4फलामत्त म़म ।।५७२।।

दा न न 4तापुस 4;वH स क्षित्त्वको न 4; यत्फलाम ।

एकोय क्षिवष्णे भक्त्य तात्समग्र4फलामश्नुता ।।५८।।

Whatever is the reward of the great sacrifices, whatever is the excellent benefit of the holy places, and whatever is the reward of charities,

austerities and other Sattvik (pure) acts - all that benefit one attains alone by devotion to Lord Visnu. [57.2-58]

य पुश्यक्षिन्ता महा त्म न0 %यन त्सवमत्त मम ।

म ता ग"भ> न स्वपुक्षिन्ता को रोयक्षिन्ता ; य महाम ।।५९।।

The noble ones who see the excellent 'Sleep' festival or who get the festival performed, do not have to sleep again in mother's womb (undergo rebirth). [59]

उत्सव न्ता व्रता 4; दा4प्राक्षिताज्ञा यतादाग्रता0 ।

पुय "म4पु रोक्षियत्व ता ब्रह्मला को महा यता ।। ६०।।

By stating in front of the Lord at the end of the festival that this Observance has been completed and then formally concluding it, one is held in high esteem in Brahmaloka. [60]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

भगवच्छग्यन त्सवक्षिबाक्षिधावणे"न4न मषोसिंट्त्र% ऽध्य य0।। ३६।।

Thus ends the Thirty-sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Procedure for the Festival of the Lord's Sleep".

सप्तसिंत्र% ऽध्य य0

Thirty-seventh Chapter

Glory of FoodofferedtotheLord : StoryofSvetamadhava

॥ जक्षिHमक्षिनरुव ; ॥

अता0 पुरो4 प्रावक्ष्य क्षिम दाक्षिक्षेणे यनम त्तमम ।

सक्र4 न्ता0 पु!व"को ला य 0 कोला व Hसिंव%क्षितामता" 0 ।। १ ।।

अयन4पु ण्यको ला ऽय 4पु ण्यकोमस" कोर्मिमणे म । २.१ ।

Jaimini said: After this I shall speak about the excellent festival of Daksinayana (the Sun's southward movement). The advancing of the Sun during the twenty Kalas (units of time) just before the beginning of the southward passage of the Sun to the next zodiacal sign, is an auspicious time for the holy activities of those who are engaged in action. [1-2.1]

पुञ्च मBताHस्तात्र दाव 4स्ना पुयत् स्व पुवक्षिXज 0 ।। २.२ ।।

O Sages, at that time the Lord should be bathed with the five sacred liquids as in the caseof the Lord's 'Sleep'. [2.2]

सव ङ्"ग4लापु यदा स्य ग रुकोपु!"रो;न्दान0H ।

सग न्धाम ल्य ला4को रोHश्च रुवस्त्रीHश्च दा पुकोH0 ।।३।।

न न भक्ष्य पुहा रोHश्च पु!जयत् पुरोमश्च४.१।

His entire Body should be anointed with aloe, camphor and sandal-paste. The Supreme Lord should be worshipped with fragrant garlands, ornaments, beautiful garments and lamps, and many varieties of eatables and presents. [3-4.1]

कोपु!"रो लाक्षिताको मञ्च %मन्धरो दादा"ता ।।४.२।।

Camphor-light should be offered high near the face of Lord Jagannatha. [4.2]

दाव ङ्"कोरो क्षेताHन रो जन न थप्रावन्दाय ता ।

म ङ्गल्यग तानBत्त द्यHन रो" हुन हुला 4वदाता ।।५।।

Then the Lord should be excellently adored by offering tender holy bent grass, unbroken raw rice and waving sacred lights, along with auspicious songs, dancing, etc., and a woman should utter 'huluhula' (particular inarticulate sounds of rejoicing). [5]

पु!क्षिजता4पु!ज्यम न4;य0 पुश्य त्पु रुषो त्तमम ।

पु!ज %ताग णे4पु ण्य4 तास्म Hदाद्य ज्जुन दान"0।।६।।

One who sees Lord Jagannatha after having been worshipped or being worshipped, to him Lord Visnu will grant merit hundred times that of the worship. [6]

अयन दाक्षिक्षेणे ताक्षिस्मन्नाच्यम" न 4क्षिश्रीय0 पुक्षिताम ।

क्षिवहा य सवपु" पु क्षिनक्षिवष्णे ला को4 व्रजक्षिन्ता ता ।।७।।

O most excellent Sages, on that day of the southward movement of the Sun, those who see the Lord of Goddess Lakshmi (Lord Jagannatha) being worshipped, shed all sins and go to the Abode of Lord Visnu. [7]

स्वल्पु व महाता य त्र सव "मक्षि त्तंप्रादा हारो 0 ।

तासिंस्मस्ताक्षिस्मक्षिन्दान दाष्टB भगव न्मक्षि त्तंदा ध्रु वम ।।८।।

All the festivals, small or big, of Lord Visnu, are bestowers of Liberation; seen on those respective days, the Lord surely grants Liberation. [8]

क्षिवश्च सहाता मोख!"4य त्र ह्ये ता 0कोBपु वता ।

क्षिवष्णे न कोक्षिथता क्षिवप्रा 0 पु क्षिपुन 4दिकोक्षिल्बाषो पुहा 0 ।।९।।

आय सजक्षिनता4पु ण्य 4मन्यन्ता य नरो धाम 0 । १०.१।

O Sages, for thesake of instillingfaith in the stupid ones, these festivals have been commanded by the compassionate Lord Visnu, which destroy the sins of the sinners. Those who are the worst of human beings think that religious merit entails lot of exertion. [9-10.1]

लाक्ष्म पुता भ\जन य सस्4को य\ऽत्र महा नस0 ।।१०.२।।

For preparing the food for Lord Jagannatha who is the Lord of Goddess Laksmi, then the kitchen should bewellcleaned and sanctified. [10.2]

वHष्णेव सिंग्रा सम धा य क्षिनरुप्य ;क्षमत्त।

वHश्वदाव 4प्राको व ता भगवत्पु कोस धानम ।।११।।

Lighting the sacredVaisnava fire (which isprescribed for Lord Visnu) and preparing the excellent caru, the Vaisvadeva offering (offering to all the gods) should be performed which will be helpful for the work of cooking for the Lord. [11]

ब्रह्मणे व स्ता पुताय प्राज न 4पुताय ताथ ।

क्षिवष्णेव क्षिवश्वकोत्र >; %च् यग्रा3 जहु य च्छ क्षि;0 ।।१२।।

रो ज्ञा क्षिनय त्तं आ; य0" श्री3तास्म ता"दिक्रय पुरो0 ।१३.१ ।

The priest who should be having purity, be well versed in the rites prescribed by Vedas and Smrtis, and is engaged by the King, should offer oblations in that pure fire, to Lord Brahma, to the tutelary Deity of the building, to the Lord of creatures, and to Lord Visnu who is the Master of the universe. [12-13.1]

X रोपु लाप्रा;ण्ड भ्य म%H न्य 4क्षे त्रपु क्षिलान ।। १३.२।।

दाक्षिक्षेणे ; क्षिवरूपु य खग न 4पुताय ताथ ।

दाग "सरोस्वता भ्य 4; नHऋ"त्य 4क्षिवक्षिनवदा यता ।।१४।।

He should also offer oblations to the twoDoor-keepers Pracanda and Canda, to the Protecting Lord of the sacred place in the north-east, to Virupa and Garuda in the South, and to Goddesses Durga and Sarasvati in the south-west. [13.2-14]

महा लाक्ष्म महान् द्रौ भ्य 4प्रा च्य 4दिदाक्षि% बाक्षिला0 स्मताB0 ।

क्षिवष्णे पु टिरोषोदाभ् य ऽथ पु%न! 4पुताय ताथ ।। १५ ।।

उदा च्य 4बाक्षिलादा न 4ता न रोदा य थ पुक्षिश्चम ।१६.१।

The offering to Goddess Mahalaksmi and thegreat Lord Indra is said to be made in the eastern direction. To the attendants of Lord Visnu and to the Lord of Pasus (creatures) (Lord Siva), offering should be given in the north, and to Narada in the west. [15-16.1]

आग्नाय् य मग्नाय दाद्य X यर्व्या 4क्षिवश्वस क्षिक्षेणे ।। १६.२।।

पुश्चश्वसनरूपु भ्य क्षिवश्वकोत्र>ऽथ मध्यता0 । १७.१।

In the south-east it shouldbe given to the Fire-god and in the north-west to the Witness of the universe as well as to the gods in the forms of the five vital airs. Then at the centre it should be offered to the Creator of the universe [16.2-17.1]

आद्यन्ताय ज"ला 4दाद्य त्प्रात्यको 4 बाक्षिलाकोमक्षि"णे ।।१७.२।।

In this act of offering, for every single one, in the beginning as also at the end water shouldbe offered.[17.2]

दात्त्व बासिंला तादाग्रा3 ता को रोमाल्प्पु।कोमत्त

सन्ध्य त्रय भगवता0 पु!ज य H;रुको रोणे ता ।। १८ ।।

;रुसस्4को रोको ड्ग क्षिन भक्ष्यभ ज्य दिदाको क्षिन व H।१९.१।

Having given the offering, with that sacred fire the excellent cooking should be got done. Since at the three junction times caru is required for the worship of the Lord, all the various kinds of food items (eatables, drinkables and enjoyables) should be prepared having caru as an essential part for offering. [18-19.1]

न दा म न्य जय त्तत्र ला को 4स्त्रीHवर्मिणेको न्नापुB0 ।। १९.२।।

आय न्"पुक्षिवत्र ञ्छ!द्रौ न्व वणे wश्च पुटिरोसव को न । २०.१ ।

The King shouldnot engage in that cooking workpeople who are agitated, but only those who are noble persons from the three upper classes, or the pure ones belonging to the service class and excellently serving the other classes. [19.2-20.1]

ला3दिकोकोर्व्यावहा रो ऽय 4पु;क्षिता श्री 0 स्वय 4ध्रु वम ।।२०.२।।

भ 4क्तं न रो यणे क्षिनत्य4ताय पुक्कं4 %रो रोव न । २१.१।

But this is only the practice intheworld:for, surely,Goddess Laksmi Herself alone does the cooking, and assuming a physical form Lord Narayana always eatswhat is cooked byHer. [20.2-21.1]

अमताB4ताक्षिद्ध नHव द्य 4पु पुन्न 4मर्मि! धा रोणे ता ।।२१.२।।

भक्षेणे न्मद्यपु न दिदामहा दाटि रोतान %नम । २२.१।

That food after offeringis verily nectarand when held on head it destroys sins; by eating it the great sins like drinking wine, etc. are destroyed. [21.2-22.1]

आघ्रं णे न्म नस 4पु पु4 दा%"न द्भुदाक्षिBष्टज4ताथ ।। २२.२।

आस्व दा त्त कोBता 4पु पु 4श्री वणे 4; व्यापु हाक्षिता ।

स्पु%"न त्त्वक्कोBता4पु पु 4क्षिमर्थ्यय भ षोणेज4ताथ ।।२३।।

By smelling it, it removes the mental sins, by seeing it the sins through sight, by tasting it the sins committed through the ear, and by touching it the sins committed through the sense of touch as also those accrued through telling lies. [22.2-23]

ग त्रलापु हात् पु पु4 % रो रो4 व Hन स%4य0 ।। २४ ।।

By smearing it on the body, it surely burns the sins committed through the body: there is no doubt inthis regard.[24]

महा पुक्षिवत्र 4क्षिहा हारो र्मिनव दिद0ताक्षि4पुक्षिनBदाजयक्षोम"स ।

ताBप्यक्षिन्ता तास्म Hक्षिपुतारो0 सरो स्ताथ प्राय क्षिन्ता ला को4 मधास दा!नस्य ता ।।२५।

Very holy indeed is the food offered toLord Hari(Visnu): onewho uses it in the rites relating to the fore- fathers and the gods, the fore-fathers as also the gods are pleased with him, and they go to the Abode of Lord Madhusūdana (Visnu). [25]

न ता0 पुक्षिवत्र4वस्त्वक्षिस्ता हार्व्याकोर्व्या षो भ क्षिXज 0 ।

नरो णे 4 रूपुम स्थ य तादाश्रुक्षिन्ता दिदाव3कोस0 ।।२६।।

अक्षिभम न महा 4स्तात्र दाव दाव स्य ;दिक्रणे0 । २७.१ ।

O Sages, there is no article holier than this for the purpose of offering oblations to the gods and to the forefathers: assuming the forms of human beings the gods partake of it. Lord Jagannatha who is the Lord of do gods has great self-identification for it. [26-27.1]

श्व ता न ममहा रो ज0पु रो त्र ता यग ऽभवता ।। २७२ ।।

There was formerly a great King, Sveta by name, in the Treta Age. [27.2]

व्रतास्थ ऽक्षिपु महा भसिंक्तं ;को रो पु रुषो त्तम ।

इन्द्रौद्य म्ने न रोक्षि;ताभ गम त्र न स रोता0 ।।२८।।

भ ग न्प्राकोल्पुय म स प्रात्यहा 4श्री पुता मदा " ।

भक्ष्यभ ज्य न्यन को क्षिन षोड्रसस्वा4स्4कोBता न ।। २९ ।।

म ल्य क्षिन ; क्षिवक्षि;त्र क्षिणे सग न्धामन लापु नम ।

ग ताव दिदात्रनBत्य क्षिन दिदार्व्या क्षिन सबा हूक्षिन; ।। ३० ।।

Besides being fixed in holy Observances, he practised great devotion to Lord Jagannatha. In accordance with the quantity of food-offering fixed by Indradyumna, with joy he daily arranged the offerings for Lord Jagannatha - many items of different kinds of food of the six tastes1 and nicely prepared, and also wonderful garlands, fragrant unguents, lots of splendid singing, music and dancing. [28-30]

रो ज पु; रो बाहु% ऽवसरो ऽवसरो हारो 0 ।

बाहुक्षिवत्तर्व्याय य सभक्षित्तंभ वक्षिनरूपुको 0 ।।३१।।

तात्तXष्Hणेव% स्त्री त्तंक्षि;त्रभ ग 0 पुBथक्षिग्वधा 0 ।

कोक्षिल्पुता स्ता नभपु! नक्षिवXत्पुङ्कोजभ न न ।। ३२ ।।

Many royal services on different occasions sacred to Lord Jagannatha, which were indicative of considerable expenditure of money, effort and feeling of devotion, and all the various kinds of wonderful sacred services as have been stated in the scriptures relating to Lord Visnu, were arranged by that King who was like the Sun for lotuses in the form of the learned people. [31-32]

1. Sweet, sour, salty, pungent, bitter and astringent

प्रा ता0 पु!जनव ला य 4ह्रष्टिं4ोग म स0 ।

कोसिंस्मक्षिश्चदि वस रो ज पु!ज्यम न4 दादा% "ताम ।।३३।।

On some day that Kingwent toseeLord Hari(Jagannatha) at the time of worship in the early morning andsawHim beingworshipped. [33]

प्राणेम्य दाव दाव 4ता बाद्ध अक्षिलापु - म दा ।

प्रा स दाX रोक्षिनको- ताक्षिस्थव न्नापुBसत्तम0 ।।३४।।

Bowing to the Lordofgods,with palmsjoinedreverentially that most excellent King remained standing joyously near the entrance of the temple. [34]

दाष्ट्राB स्वय 4क्षिवरोक्षि;ता न पु; रो नन त्तम न ।

उपु यनसहास्त्र4 ; हारो रोग्र प्राकोक्षिल्पुताम ।।३५।।

क्षि;न्ताय म स मनस दिकोक्षिश्चद्भुध्य न वलाक्षिम्बाता0 । ३६.१ ।

Seeing the unsurpassed sacred services arrangedby himself and the thousands of presents placed before Lord Jagannatha, he reflected in the mind, being somewhat in a state of meditation:[35-36.1]

मन ष्यकोक्षिल्पुता4भ ग 4ग्रहा ष्यक्षिता हाटिरो0 दिकोम ।। ३६.२।।

दाव Hर्दिदार्व्या पु; रोHय\ %क्यता न ;न" क्षिवधा3 ।

म नसरुHपुहा रोHयwपु!जयक्षिन्ता यताव्रता 0 ।। ३७।।

भ वदाष्ट बाक्षिहाय ग" न मदा तास्य क्षिनक्षिश्चताम । ३८.१ ।

"Will Lord Jagannatha at all accept the articles of offering arranged by man? He cannot be adequately worshipped in conformity with the procedure of worship even by the gods with the celestial sacred services; and those who are fixed in the vow of self-restraint, worship Him with mental offerings: hence it is certain that external offering which is faulty with regard to feeling, does not bring about His happiness." [36.2-38.1]

इत्थं 4सक्षिश्चन्तायन्र ज दिदार्व्या सनगता4क्षिवभ म ।।३८.२।।

भ अ नमन्नापु न ढ्यं4क्षिश्रीय सपु टिरोव क्षिषोताम ।

दिदार्व्यास्त्रज लाङ्कोBताय दिदार्व्यागन्धादाको !लाय ।। ३९ ।।

अनर्घ्यय"रोत्नमअ रोक्षिसक्षिअता न सरो लायम ।

पु!रोयन्त्य स्वणे"दार्व्या "दादात्य स दारो4 रोस न ।।४०।।

भगवत्प्राक्षितारूपुHश्च भ ञ्च न0H पुटिरोव क्षिष्टताम ।

दाष्Bट्व कोBता थम" त्म न 4मन्यम नस्तादाद्भुभ ताम ।।४१।।

As he was thinking thus, the King saw the all-powerful Lord seated on a celestial seat and eating the rich food and drink being excellently served by Goddess Laksmi who was adorned with a celestial garland and was having fragrant, fine celestial clothing. She was filling heaven with the tinkling sound of Her priceless gem-set anklets, and with a golden ladle was respectfully serving the food preparations of different flavours. The Lord was surrounded by many forms having the Lord's own likeness and eating there. Seeing that wonderful sight, he considered himself blessed. [38.2-41]

प्रा न्म क्षिलाता क्षे0 स पु न0 प्रा ग्दाष्टB 4समवHक्षेता। ४२.१ ।

After opening the eyes also, he again saw what was seen by him earlier [42.1]

अता0 प्राभBक्षिता रो ज स3 पुरो 4क्षिनवक्षिB"ताम स्रव न ।।४२.२ ।।

Sincethattime,thatKinggotsupremehappiness.[42.2]

क्षिनव दिदाता % व्रतारोक्षस्रव4हात्तपु0 ।

अको लामत्Bय न % य स्वरो ज्य मBताव्रतं।

He took the vow of eating only what wasofferedto theLordand practised great austerities for eradication of untimely death in his kingdom and for the Liberation of the dead. [43]

मन्त्ररो ज4 जपुक्षिन्नात्य 4क्षिश्रीता न 4कोल्पुपु दापुम ।

दादा%"%तावषो "न्ता नBहाटिंरो दाटि रोता पुहाम ॥४४।।

य ग सन ब्जक्षिनलाय 4व म ङ्ग वक्षिस्थताक्षिश्रीयम ।

दिदार्व्या लाङ्कोतासव ङ्"ग4स्फटि-को मलाक्षिवग्रहाम ।।४५।।

क्षित्रदा%0H क्षिसद्धम क्तंHश्च स्ता!यम न 4क्षिस्मता ननम । ४६.१ ।

Repeating alwaysthe best mantra which is like the Wish-fulfilling Tree for those who take refuge in it, after the passing of a hundred years, he saw Lord Narasimha who destroys all evils. The Lord was resting on a lotus in

the Yogic posture, and Goddess Laksmi was present on His left side. His entire Body was adorned with celestial ornaments and His form was crystal-pure. He was being extolled by the gods and by the Perfected and the Liberated ones, and was having a smiling face. [44-46.1]

भ्रा न्ता क्षिवस्मयभ क्षिताभ्य 4हाषो"गद्रौदाय क्षिगरो ।

प्रास दा न थ क्षितालापुन्पुपु ता धारोणे ताल़ा ।।४६२।।

Bewildered by wonder and fear, in a voice choked with joy the King uttered 'Be gracious, O Lord', and fell on the ground. [46.2]

तापु0 कोB%4ता4प्राणेता4दाष्Bट्व मन जको सरो ।

अकोल्मषो4 क्षिक्षेक्षितापुसिंता क्षिववक्षे भ"क्तंवत्सला0।।४७।।

Seeing the King who was emaciated due to austerities and had become free from sin, and had bowed, Lord Narasimha who is kind to the devotees, wished to speak. [47]

॥ श्री भगव न व ; ।।

उक्षित्तष्ठ वत्स भक्त्य ता प्रासन्ना 4क्षिवक्षिद्ध म 4प्राभ म ।

मक्षियप्रासन्ना न लाभ्य 4वरो4 तात्प्रा थ्र्यय"ता 4भव न ।।४८ ।।

The Blessed Lord said: "Rise, son; know Me as the Lord, pleased with your devotion. When I am pleased, there is nothing unobtainable; hence you ask for any boon”. [48]

श्रीत् वत् थ 4भगवX क्य4समत्त स्थ3ताता नBपु0।

बाद्ध ञ्जक्षिलापु - नम्रं भक्त्य व ;जन दान"म ।।४९।।

Hearing such words of the Lord, the King then stood up. Joining palms reverentially, humbly and with devotion he spoke to Lord Visnu (Narasimha) [49]

।। श्वता उव ; ।।

स्व क्षिमन्यदिदा प्रास दास्ता मक्षिय ज ता0 सदा ला "भ0

स रूप्यमथ सम्प्रा प्य स्थ स्य क्षिम ताव सक्षिन्नाधा3 ॥५०॥

King Sveta said: "O Lord, if there has arisen for me Thy Grace which is very difficult to obtain, then I shall stay in Thy proximity, attaining a form having likeness to Thine. [50]

स्थ स्य य वन्नापुBत्व ऽहा4मद्रौ ज्य न जन0क्कक्षि;ता ।

अको ला क्षिम्रंयता 4 जन्ता0 को ला ; न्म क्षित्तंम प्रो य ता ।।५१॥

So long as I shall continue as the King, let no subject in my kingdom at any time die untimely; and if a man dies in normal time, he should get Liberation." [51]

ताच्छ्रुत्व भगव न्प्रा हाश्व तारो ज नमत्त मम ।।५२।।

श्व ताता व क्षिञ्छता4भ!य क्षित्तष्ठत्व4ममदाक्षिक्षेणे ।५३१।

Hearing that, the Lord said to the most excellent King sveta, “Sveta, what is wished by you will happen: you stay to My south. [52-53.1]

भ क्त्व वषो"सहास्र4ता स्वरो ज्य4सस मक्षिBद्धमता ।।५३२।

मम क्षिनम ल्"यभ ग न क्षे णे%षो घस;4य0 ।

सक्षि नम"ला न्ता0कोरोणे मत्स यज् यमव प्स्यक्षिस ।।५४।।

Enjoying your own very prosperous kingdom for a thousand years, by partaking of the remains of the offering unto Me, there will be destruction of your remaining accumulated sins. Then your heart will become very pure and you will attain union with Me. [53.2-54]

व-स गरोय मध्"य मक्षि त्तंस्थ न सदा ला भ" ।

मदा य ऽऽद्य वता रोस्य क्षिवष्णे मत्"स्यस्वरूक्षिपुणे0 ।। ५५ ।।

सम4क्ष्म वसत्व 4क्षिहा स्फटि-को मलाक्षिवग्रहा0 । ५६१।

The place in between the Banyan Tree and the Sea is conducive to Liberation and is very difficult to attain. You remain there itself with a crystal-pure form, facing the First Incarnation of Mine who am Visnu, in the Form of the Divine Fish. [55-56.1]

ख्य सिंता य स्यक्षिस भ!ला\को श्वता म धावसज्ञा4य ।।५६.२।।

You will become famous in this earth-plane with the name svetamadhava. [56.2]

यव य रोन्तारो ला य प्रा णे स्4त्यक्ष्यक्षिन्ता म नव 0 ।

क्षिताय"श्च ऽक्षिपु ; को - व ध्रुव 4ता मक्षि त्तंम प्रो य0 ॥५७॥

अमरो यत्र मरोणेक्षिमच्छक्षिन्ता दिकोम म नव 0 ।५८.१।

Those who will give up life in the area betweenyou two - human beings, and even the lower species (like animals and birds) or insects - will surely attain Liberation. When gods wish to die there, then what to speak of human beings ? [57-58.1]

ताव त्तरोस्य 4 दिदाक्षि% यत्सरो0 पु पुक्षिनबाहाणे"म ।।५८.२।।

तात्र स्ना त्व उपुस्पुBश्य तादा य दाक्षिक्षेणे ता- ।

उभय दाक्षि"Bष्टपु!ता0 सस्4त्यक्त्व प्रा णे क्षिन्वमच् यता ।। ५९ ।।

The Tank (Sveta Ganga) which is there in thenorthern direction from you, is the destroyer of sins. Having bathed there and sipping water, and becoming purified by the glance of both of you on its southern bank, giving up life one is liberated.[58.2-59]

आसमन्ता दिदादा 4क्षे त्र 4यत्र तात्र क्षिपु मक्षि त्तंदाम ।

मढा! त्मन 4क्षिवश्वक्षिसता 4प्राधा न 4स्थ नम टिरोताम ।। ६० ।।

All throughout, anywhere whatsoever,this sacredplace bestows Liberation; for the purpose of inculcating faith in the deluded persons, this spot has been declaredas the mostimportant place. [60]

ताव रो ज्य ता य ला को मम क्षिनम ल्"यभ क्षिजन0 ।

मक्षिBतारो को क्षिलाको ता षो 4न कोदा क्षि;द्धाक्षिवष्यक्षिता ।।६१।।

For the human beingsin yourkingdomwho eattheremains of offerings unto Me, there willnever beuntimelydeath." [61]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

श्व ताम धाव पु ख्य नवणे"न4न म सप्तसिंत्र% ऽध्य य0 ।। ३७।।

Thus ends the Thirty-seventh ChapteroftheDialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion

included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Narration of the Story of Svetamadhava".

अष्टसिंत्र% ऽध्य य0

Thirty-eighth Chapter

Glory of Food offered to the Lord, Nirmalya, etc. : Stories of Sandilya and Damanaka

॥ जक्षिHमक्षिनरुव ; ॥

इक्षिता दात्त्व वरो4 तास्म Hश्वता रो ज य व Hपु रो ।

जग म न्तार्मिहाता क्षिवप्रा 0 प्रा स दा न्ता0 क्षिस्थता हाटिरो0 ।।१।।

Jaimini said: O Sages, thus formerly having given boon to that King Sveta, Lord Visnu who abides inside the temple disappeared. [1]

समस्ताजगता 4य श्री 0 सक्षिBष्टक्षिस्थक्षिताक्षिवन %कोBता ।

वHष्णेव %क्षिक्तंरोता ला पुटिरोवषो णेको टिरोणे ।।२।।

सधा पुम 4सपु क्व न्ना 4भ 4क्तं न रो यणे0 प्राभ0 । ३.१ ।

Goddess Laksmi whobrings about the creation,sustenance and destruction of all the worlds and is the incomparable Power of Lord Visnu, serves and Lord Narayana the Master, eats the excellently cooked food which is like nectar. [2-3.1]

तादाक्षि च्छष्ट पुभ ग क्षिहा सव घ"क्षेयको रोको0 ।।३.२।।

Eating His food-leavings indeed brings about the annihilation of all sins. [3.2]

न ता दा%Bसम 4पु ण्य 4वस्त्वक्षिस्ता पुBक्षिथव ताला ।

पु कोसस्4को रोकोताn"णे 4सम्पुको "त्त न दाष् यक्षिता ।।४।।

पुद्म य 0 सक्षिन्नाधा न न सव >ता %; य0 स्मताB 0 ।५.१।

There is no holy article like or equal to thaton earth. Itdoes not become impure by the contact of those engaged in the work of cooking: because of the presence of Goddess Laksmi, all of them are considered to be pure. [4-5.1]

क्षिवष्ण्व लायगता4ताक्षिद्ध क्षिनम ल्"य 4पुक्षिताता दाय0 ।।५.२।।

स्पुB%क्षिन्ता ; न्ना दाष्ट 4ताद्यथ क्षिवष्णे स्ताथवH ताता ।६.१ ।

When it goes to the temple of Lord Jagannatha, it becomes indeed the Nirmalya (holy remnant of the offering to the Lord); it does not become impure even if morally fallen people and the like touch it. Just as Lord Visnu is not defiled, so is that notdefiled. [5.2-6.1]

व्रतास्थ क्षिवधाव श्चHव सव >न्ना णेतत्रापि" ।।६.२।।

तात्प्रा %न न पु!यन्ता दा क्षिक्षेता श्च क्षिग्राहा क्षित्रणे0 ।७.१।

Persons who havetaken up a holyobservance, widows, people of all classes and all stations in life, persons initiated into a holy rite and those who perform oblations to the sacred Fire, by partaking of it become purified. [6.2-7.1]

दाटिरोद्रौ0 कोBपुणे व क्षिपु गBहास्थ0 प्राभ रो व व ।।७.२।।

स्वदाश् य 0 पुरोदाश् य व सव >तात्र सम गता 0 ।

न क्षिभम न4प्राको व रोक्षिन्वष्णे क्षिनम ल्"यभक्षेणे ||८||

Whether a poor manor a miserly person, a householder or a king, the inhabitants of the country or foreigners - all who come there should not have the feeling of self-importance while eating the food-leavings of Lord Jagannatha. [7.2-8]

भक्त्य ला भ त्को3ता को X क्षे धा स%4मन न व ।

आकोण्ठेभक्षिक्षेता4ताक्षिद्ध पु न क्षिता सकोला 4हास0 ।।९।।

If eaten to one'sfill, whether outofdevotion, orgreed,or curiosity, or for appeasing hunger, it indeed cleansesallsins. [9]

सव"रो ग पु%मन4पु त्रपु3त्रप्रावधा"नम ।

दा टिरोद्यहारोणे4श्रीष्ठ 4क्षिवद्य स0 श्री प्रादा 4% भम ।।१०।

It brings about remissionofall diseases, increases the number of sons and grandsons, and removes poverty; it is the most excellent, is the bestower of learning, longevity and prosperity, and is auspicious. [10]

पुक्षेपु ता महा 4स्तात्र क्षिवष्णे रोक्षिमताता जस0 । ११.१।

Lord Visnu who has unlimited prowess has great favourable disposition for it. [11.1]

क्षिनन्दाक्षिन्ता य तादामताB 4मढा! 0 पुक्षिण्डताम क्षिनन0 ।। ११.२।।

स्वय 4दाण्डधारोस्ता षो सहाता न पुरो क्षिधान0 ।

यषो मत्र न दाण्डश्च दा ध्रु व ता षो 4क्षिहा दाग "क्षिता0 ।।१२।।

को म्भ पु को महा घ रो पुच्यन्ता ता ऽक्षितादा रुणे । १३.१।

That is nectar, andthose who ridicule it aredeluded and yet consider themselves wise. The Lord Himself is the punisher for them: He does not tolerate the offenders. If they do not get punishment here in this world, surely they will undergo a miserable state ultimately; they suffer in the very terrible and extremely dreadful Kumbhipaka hell. [11.2-13.1]

न क्षिवक्रय0 क्रय व क्षिपु प्रा%स्तास्तास्य भ क्षिXज 0 ।।१३.२।।

O Sages, sale or purchase of it is not considered good. [13.2]

क्षिनम ल्"य 4जगदा %स्य न क्षि%त्व श्नु क्षिम दिकोश्चन ।

इक्षिता सत्यप्राक्षिताज्ञा य0 प्रात्यहा 4ताच्च भक्षेयता ।।१४।।

सव"पु पुक्षिवक्षिन0म%% द्ध न्ता0 कोरोणे नरो0 ।

स % द्ध 4वHष्णेवस्थ न 4क्रम द्य क्षिता न स%4य0 ।। १५ ।।

"Without eating the holy remnant of the offering tothe Lord of the world, I shall not eat anything" - the man who is true to such a resolve and eats it daily, is freed from all sins. His interior becomes purified, and in course of time he goes to the pure Abode of Lord Visnu: there is no doubt about it. [14-15]

क्षि;रोस्थमक्षिपु स%4ष् को4 न ता 4व दारो!दा% ता0 ।

यथ ताथ पुयत्त्ं4 तात्सव"पु पु पुन दानम ।।१६।।

Even if it has remained for a long time,is completelydried or taken from a long distance, ifeaten as it is,it removes allsins.[16]

को क्को रोस्य मद्धृष्ट 4तादान्ना 4पुक्षिताता 4यदिदा ।

ब्र ह्मणे न क्षिपु भ क्तंव्र्याक्षिमतारो षो 4ता को कोथ ।। १७।।

Even if that holyfood has fallen down,dropped fromthe mouth of a dog, that is fit to be eaten even bya Brahmin,what to speak of others ? [17]

उपु ष्य क्षिताष्ठता व क्षिपु न पुव स 4; को व"ता ।

अ% क्षि;व प्"यन ; रो मनस पु पुम ;रोन ।

प्रा प्तम त्र णे भ क्तंव्र्या 4न त्र को य "क्षिव; रोणे ।।१८।।

Whether one has remained fastingor is not fasting, one is impure or even not having proper conduct, or is given to committing sin mentally - as soon as it is received it should be eaten, and there should be no hesitation regarding this. [18]

नHव द्य न्ना 4जगद्भ्राता "ग ङ्"ग 4व टिरो सम 4Xयम ।

दाष्टB0 स्वग दि"दासम्प्रा क्षिप्तभ"क्षेणे च्च घन %नम ।।१९।।

The food whichhas beenoffered tothe Sustainer ofthe World (Lord Jagannatha), and the water of the river Ganga- the two are equal. By

seeing it there will be attainment of heaven, etc., and by partaking of it sins will be destroyed. [19]

जगद्ध त्र्य क्षिहायत्पुक्व4वष्Hणेव ऽग्ना3सस स्4कोBता ।

भ क्तं ऽन्वहा 4;क्रपु क्षिणेय "गमन्वन्तारो दिदाषो ।।२०।।

That which is cooked by the Goddess who supports the world (Laksmi) and is well prepared by the Vaisnava fire, Lord Jagannatha eats day after day over the Ages, Manvantaras, etc. [20]

सप्तX पुधारो मध्य स क्षिन्नाध्य4न दा%B4हारो 0 ।

य दा%B4न लाग त्र ऽक्षिस्मन्त्र्व्या जम न षो; क्षिष्टताम ।।२१।।

On the entire earth with its seven Divisions, nowhere is the Presence of Lord Visnu like this with His activities bearing resemblance to human activities, as there is in Nilagotra (Nilacala). [21]

दा रुरूपु4पुरो4 ब्रह्म सव;" क्षे षोग ;रोम ।

प्राको %ता भ मन य न दाष्टB4नश्री ता4क्वक्षि;ता ।।२२।।

O Sages, here the Supreme Brahman in Wooden Form appears and is visible to all, which anywhere else is not seen, nor heard of. [22]

तास्म Hप्रावBक्षित्तरूपु य ब्रह्मणे पुरोम त्मन ।

प्रावBक्षित्तरूपु %क्षित्तं0 श्री 0 प्रावता"यक्षिता यद्धक्षिव0 ।।२३।।

तादाश्नु क्षिता जगन्ना थस्ताच्छ षो4दाटि रोत़ा पुहाम ।२४१।

Whatever food Goddess Laksmi who is Power in the Form of activity, offers to that Supreme Self, Brahman in the Form of activity, that Lord Jagannatha eats, and the leavings of His food are the destroyers of sins. [23-24.1]

दिकोमत्रक्षि;त्र4भ क्षिवप्रा यदात्तं 4मक्षि त्तंको रो़णेम ।।२४२।।

न ल्पुपु ण्यवता 4तात्र क्षिवश्च सश्च प्राज यता ।

व दा ; रोप्राधा न षो यग ष्वता त्प्राको र्मिताताम ।।२५।।

O Sages, what surprise can be in this, that it is said to be the means for Liberation? Faith in this does not arise in those who have only little

religious merit. This had been revealed in the Ages when the conduct in conformity with the Vedas was considered important. [24.2-25]

मक्षिहाम न4न वदा स्यक्षिव% षो च्छ यता 4कोला3।

घ रो कोक्षिलाय ग तासिंस्मक्षिस्त्रीपु दा धामक्षि"वप्लाव0 ।।२६।।

धाम0" स्य दाको पु दास्ता क्वक्षि;त्तस्य भय च्चरो् ता ।२७१।

But listen, no one knows its glory, especially in Kali Age. In that terrible Kali Age there will be destruction of Righteousness up to its three feet: Righteousness will have only one foot, and somewhere one will follow it only out of fear. [26-27.1]

सव>ञनBताप्राधा न क्षिहा दा क्षि4भको 0 %ठेवBत्तय0 ।। २७.२।।

All will indeed give prominent place to falsehood, will be hypocritical and will base their profession on deceit. [27.2]

प्रा यश्च धामक्षि"वमक्षिज व पुस्थपुरो यणे 0।

नध्य यक्षिन्ता तापुस्यक्षिन्ता व्रतायक्षिन्ताकोदा ;न।।२८।।

They will mostly turn away from righteousness, and will be wholly given to satisfying the tongue and the genitals. They will never meditate, perform austerities or undertake any holy observance. [28]

अधामबा"हुला 0 सव>सिंहासको ला लापु 0 पुरोम ।

पुरो षो 4पुटिरोव दान ता ष्यक्षिन्तास्वकोBता4क्षिवन ।। २९।।

All will have much unrighteousness, will be intent on doing harm and will be extremely greedy. They will become happy by slandering others, without having any deed of their own. [29]

प्रासङ्ग त्को3ता को X क्षिपुक्षिनघ्नक्षिन्तापुरोकोम "वH।

क्षे द्रौको य "%य त्स्वस्यपुरोको यप्रा"बा धाको 0 ।।३०।

When occasion presents itself, or out of fun, they will surely destroy others' work; even for the sake of a minor aim of their own, they will stand in the way of others' works. [30]

धामक्षधा 4क्षिस्त्रीय 4रोम्य मवज्ञा यस्वव श्मक्षिन।

पुरोय क्षिषोक्षिता क्षिनन्द्य य 4प्रासक्तं 0 पु%; क्षिष्टता 0 ।।३१।।

They will act like animals: despising the beautiful wife whom they have got in accordance with righteousness in their own house, they will be intent upon another's wife who is despicable. [31]

अक्षिग्राहा त्र दिदाको4व क्षिपु व्रता 4न न्यत्क्वक्षि;त्क्वक्षि;ता ।

ज क्षिवको ताक्षिXज ता न 4यषो 4व पु रोला3दिकोकोम ।।३२।।

अव्रता धा तावदा न अन्य य म्रधान न ; ।

क्षिवत्त% ठ्य न;कोBता 4न ताथ फलादा क्षिय ताता ।।३३॥

There will be no Agnihotra, etc., nor other holy observances anywhere. Where it will be done sometime, that will be only for the livelihood of Brahmins. If it will be performed by some for the sake of good in the next world, it will be conducted by one who has not studied the Vedas observing the required religious rules, with the use of ill gotten money, and with dishonesty about one's capacity to spend money; hence it will not yield the desired benefit. [32-33]

प्रा य0कोक्षिलायग भ!पु 0प्राज वनपुरो ङ्घ ख 0

कोरो दा नपुरो क्षिनत्य 4पु क्षिपुष्ठ श्च3य"वBत्तय0।।३४।।

The rulers in Kali Age will mostly turn their faces away from the protection of the subjects, and will be ever keen only on collection of taxes. They will be most wicked and will resort to plundering. [34]

वणे"सङ्कोटिरोणे0 सव>%!द्रौप्रा य 0कोला3 यग ।

हाता रो"0पु र्मिथव एव %द्रौ! श्चनBपुसव को 0 ।। ३५।।

In Kali Age mostly people will be of mixed castes and all will be like sūdras (lowest class). Kings will be only robbers, and only the sūdras will perform the service of the king. [35]

श्री3तास्म ता "दिदाको4 कोम"नताथ सदान क्षिष्ठताम ।

यग ;ता थ>भ क्षिवप्रा 0 पुरोला को य कोक्षिल्पुता ।। ३६।।

O Sages, acts prescribed by Vedas and smritis which are intended to help in the life hereafter will not likewise be well performed in the fourth Age (Kali Age). [36]

दा नधाम0" पुरो ह्येषो न न्य धाम0" प्रा%स्यता ।

कोमणे" मनस व ; क्षिहाताक्षिमच्छ क्षिXजन्मन म ।। ३७।।

इक्षिता हा व ; भगव न्ब्र ह्मणे म मको तान0 ।

ब्र ह्मणे यस्य सन्ता ष्ट 0 सन्ता ष्टस्तास्य ; प्यहाम ।।३८।।

In Kali Age the virtue of charity is thehighest, and any other type of righteousness is not commended. "By deed, mind and speech one should wish the welfare of the Brahmins", thus indeed said the Lord, "the Brahmin is My own body. One with whom the Brahmins are pleased, with him I am also pleased". [37-38]

उभयत्र सम भ!य दा ब्र ह्मणे ; जन दान" ।

यXदाक्षिन्ता क्षिXज व क्य 4तात्स्वय 4भगव न्वदाता ।।३९।।

One should have equalviewtowards both the Brahminand Lord Visnu. Whatever speech the Brahmins utter, that is really spoken by the Lord Himself. [39]

यथ ताथ वता"म न वणे न" 4ब्र ह्मणे ग रु0 ।

भगव नक्षिपु दाव %0 स स क्षे द्भुब्र ह्मणेक्षिप्राय0 ॥४०॥

In whatever manner he may live, the Brahminis stillthe teacher of all the classes. The Brahmin is also dear to God Himself who is the Lord of gods. [40]

सदा वता रो4 को रुता ब्र ह्मणे थw जन दान"0 ।

तात्पु लान थ wदाष्ट न्व Hक्षिनगBह्ला क्षिता यग यग ।।४१।।

Lord Visnu always takes incarnation forthe cause ofthe Brahmins; with a view to protecting them, He verily punishes the wicked people in every Age. [41]

ससज" ब्र ह्मणे नग्र सष्Bट्यो दा3 स ;त0मख "

सव>वणे 0" पुBथक्पुश्च त्त षो 4व%4 षो जक्षिज्ञारो ।।४२।।

The Four-faced Lord(Brahma) first created theBrahmins at the beginning of Creation; afterwards all the other classes were separately born in their lineages. [42]

तास्म त्कोक्षिलायग ताक्षिस्मन्ब्र ह्मणे क्षिवष्णे रो व ; ।

उभ3 गक्षिताश्च सवषो> 4ब्र ह्मणे न 4हाटिरोग"क्षिता0 ।।४३।।

Therefore in that KaliAgeBrahminisverily Lord Visnu Himself - for all, they both are the refuge; and for Brahmins, Lord Visnu is the refuge. [43]

हाटिरोरो व त्र सव>षो 4गक्षिता0 प्रा प्त कोला3 यग । ४४.१।

When Kali Age comes, Lord Visnu alone is the refuge for all in this world. [44.1]

% लाग्र म दिदाको क्षे त्र स्मय"ता को त्यता" ऽक्षिपु ; ।।४४.२।।

ताक्षिस्मन्ना ला ;ला पु ण्य क्षे त्र क्षे त्रज्ञावष्मक्षि"णे ।

ज वभता!0 स सवषो> 4दा रुर्व्या ज%रो रोभBता ।।४५।।

कोक्षिलाकोल्मषोन % य प्रा य दाष् क्षीBताकोमणे"

दा%"नस्तावन क्षिच्छष्टभ जनHमक्षि "क्तंदा यको0 ।।४६ ।।

In holy placeslike Salagrama, etc. the Lord is only remembered and His glories are talked about; but there in Nilacala which is the holy and sacred place and is the Body of the Lord who is the Knower of the field, He has become a Living Being for all, taking the guise of the Wooden Body, for the destruction of the impurities of the Kali Age, mostly of those who are engaged in sinful deeds. He grants Liberation when one just sees Him, prays, and eats the leavings of His food. [44.2-46]

उक्षिच्छष्टन सरो %स्य व्र्या प्त4 यस्य कोलाव रोम ।

तादा हा रोस्तादा त्म क्षिहा क्षिलाप्यता न स पु ताकोH0 ।।४७।।

One on whose body are spreadthe leavings ofthe food of the Lord of gods, who eats only that, and whose mind is fixed on it, is not tainted by sins. [47]

क्षिनव दान यमन्य स मर्मि!ताष्व %स्य वता"ता ।

पु वन4तादाक्षिपु प्रा क्तंमक्षि च्छष्ट 4ता क्षिवम ;कोम ।।४८।।

Offering is also done tothe otherForms of the Lord, andthat is also stated to be the purifier,but here theleavings of His food liberate. [48]

भ 4क्तंवत्रHव भगव न्पुश्यत्यन्यत्र ;क्षे षो ।।४९.१।

Here alone indeed the Lord eats, and elsewhere He only sees with His eyes. [49.1]

पु रो य4प्रा र्मिथता दाव य क्षिगक्षिभ0 पुटिरोव्क्षि ष्टता0 ।।४९२।।

क्षिनम ल्"य क्षिच्छष्टभ ग न ताव म य 4जयम क्षिहा ।

अत्यन्ताक्षिस्ताक्षिमता क्षे णे मन यसक्षि क्तंदा0 ।।५०।।

The Lord was formerly prayed to by the Yogis, surrounded by them: "By using the remnants of the offering unto Thee and eating Thy food-leavings, may we overcome Thy Illusion!" The Lord easily grants Liberation to those whose eyes are intently fixed on Him. [49.2-50]

%यन सनभ ग द्यHरोमता ; क्षिश्रीय सहा ।

अत्र; ष्ट भगवता वदा थ "इक्षिता धा य"ता म ।। ५१।।

He stays here happily with Goddess Laksmi, resting, sitting, eating, etc. : be it borne in mind that the activities of the Lord here are the truths of the Vedas. [51]

समक्षिताक्र न्तावदा क्षिहा न कोदा क्षि;त्प्रावता"ता ।

व दारोक्षे थ"मव स्य सभ4व क्षिहायग यग ।।५२।।

He never does anything disregarding the Vedas: His manifestation in every Age is indeed only for the purpose of protection of the Vedas. [52]

प्राम णेभ!ता भगव क्षिन्वरुद्ध 4कोथम ;रो ता ।

ताक्षिस्मक्षिन्वरुद्ध 4;रोक्षिताजगदाव ताथ भव ता ।।५३॥

The Lord has become the authority for the Vedas; how can He act contrary to them? If He acts in contravention of the Vedas, the world will surely become like that. [53]

आ; रो णे क्षिहा वदा थ\ क्षिनयता धामता" 4गता0 । ५४.१।

Being connected verily with good conduct, the teaching of the Vedas has acquired the character of law. [54.1]

मध्यदा% भव0 पु!व"मत्र गच्छक्षिXज त्तम0।।५४२।।

क्षि%ष्ट ; रोH: सक्षि वमला0 % स्त्री थ"पुटिरोक्षिनक्षिष्ठता0 ।

सदा % न्ता0 सदा दा न्ता0 को यव ङ्मनसगHB"हा ।। ५५।।

An excellent Brahmin born in the Central Kingdom formerly came here. He had become very pure through acts of good conduct and was fully acquainted with the import of the scriptures. He was a householder, always peaceful, ever self-controlled in body, speech and mind. [54.2-55]

सता थक्षि"वक्षिधान दाव 4समभ्यच्य "; स क्षिग्नाको0।

क्षित्ररो त्रमत्र क्षिषोताव क्षिन्वष्ण्व;"नपुरो0 % क्षि;0||५६।।

He was pure, and worshipping the Lord in accordance with the rules of the holy places and with the sacrificial fire, he stayed here three nights, being engaged in adoration of Lord Visnu. [56]

यज्ञा%षो 4गBह्मास्थ न 4भ क्तंर्व्याक्षिमक्षिता% स्त्रीता0।

दाव क्षिच्छष्ट 4नजग्र ह्मा अन्यपु को क्षिभ%4कोय ।।५७।।

"As per scriptures householders should eat the remnant of the sacrifice", thus he thought, and he did not eat the leavings of the food of the Lord, fearing that it has been cooked by somebody else. [57]

दावHताHरोत्र सस्4को य\दाव य ग्य0 कोथ4भवता ।

अय ग्यत्व च्च्र नHव द्यमग्र ह्वे4;भव दा ध्रु वम ।।५८।।

He thought, here this is required to be cooked by the gods; hence, how can it be suitable for the Lord ? And, because of being thus unfit, the food offered surely becomes unacceptable. [58]

अगBह्मा ता ;नHवद्भी क्षित्रयणे तादा क्षिXज 0।

सव>;तास्य न ;रो न भ ञ्जन्ता क्षिनव दिदाताम ।।५९।।

O Sages, when the food offered to the Lord was then not accepted thus by the Brahmin who was well-versed in the Vedas, all his followers also did not eat that offered food. [59]

ताता0सर्व्या क्षिधासम4ग्रा क्षिव वला भ!ताक्षिवग्रह्मा0 ।

सको - म्बा ऽभवन्मको! भगवद्र ह्मासय4ता 0।।६० ।।

Then, he along with his family members was sunk in diseases and afflicted in body, and became dumb, being connected with the offence against the Lord. [60]

मनस क्षि;न्तायत्यव 4क्षिनर्मिनक्षिमत्त4कोथ4न म ।

को - म्बासक्षिहातास्य भत्!पु ड सव गwभ4क्षिजन ।। ६१ ।।

He reflected in his mind: "How indeed,withoutany apparent cause, has this affliction which shatters the whole body, come to me together with the members of my family?" [61]

एव4क्षि;न्तायम नस्य क्षित्ररो त्र न्ता ऽभवन्मक्षिता0 ।

न दा%B व्यां क्षिधापु ड ; सव>षो म कोदा भव ता ।।६२।।

When he was thusreflecting,at theend of three nights he got the idea: "Such affliction ofdiseasecannot come to all ata time. [62]

को व द्रौ हा0 कोBता ऽस्म क्षिभरो ताक्षिस्मन्पु रुषो त्तम ।

न बा क्षिद्धपु!व"को0 किंको स्य त्तता म व्यां क्षिधाको रोणेम ।।६३।।

What offence indeed hasbeen committed byusin this place Purusottama? That is certainly not deliberate. Then, what can be the cause of my disease ?" [63]

महु टिरोत्थ 4क्षि;न्ताक्षियत्व दाध्य3 न रो यणे 4प्राभ म ।

ध्य न वस न ता ष्ट व % स्त्रीतात्त्व थदा"%"को0 ।।६४।।

Having thus reflected for amoment,hemeditated onLord Narayana. When the meditation was over, he prayed, being a knower of the exact import of the truthof thescriptures. [64]

।। % क्षिण्डल्य उव ; ।।

;ता दा%" क्षिपु य क्षिवद्य धामक्षि"नणे"यहाता व0 ।

ता 0 सव स्"ताव व क्य क्षिन मख पुद्मक्षिवक्षिनग"ता 0 । । ६५ ।।

Sandilya said: "O Lord, the fourteen scienceswhich are the basis for determining right conduct, are all Thy words which have issued forth from Thy lotus-like mouth.[65]

ता क्षिभरो व ;रो द्धमक्षि"मक्षिता % स्त्री थ"क्षिनश्चय0 ।

तास्य धामस्"य रोक्षे थम"वता रो यग यग ।।६६।।

'One should practise righteousness in accordancewith them only' - this is the fixed conclusion of the teaching of the scriptures. Thy incarnation in every Age is only for protection of that righteousness. [66]

तामल् लार्घ्य4य वता"म न भवद्र ह्राकोरो ध्रु वम ।

अहा 4ता दाव दाव % कोम"णे मनस क्षिगरो ।। ६७।।

धाम%" स्त्रीमक्षिताक्रम्य न वता>ऽप्यथको" मय 0 ।६८.१ ।

Anyone who conducts himself transgressing that, surely commits offence against Thee. O Lord, O Lord of the gods, by deed, mind and speech I do not engage myself in any action transgressing Thy codes of righteousness even with regard to the pursuit of wealth and the fulfilment of desires. [67-68.1]

अन कोजन्मस ह्रास्त्र0H सक्षि4;ता4पु पुस;4यम ।।६८.२।।

दाग्धाम त्र गता दाव त्व %न"दाव क्षिग्नान ।६९.१।

O Lord, in orderto burn the collection of mysins accumulated over many thousands of births by the forest-fire of seeing Thee, I have come here. [68.2-69.1]

को ऽपुरो धा0 कोBता दाव त्वच्छ स्त्रीपुक्षिथ वर्मितान ।

सव ङ्"ग4बा धाता यस्म दाग्र व्र्या क्षिधारोहाता को0 ।।६९.२।।

I have been conducting myselfalong thepath laid down in Thy scriptures; O Lord, what offence has been committed by me for which this terrible disease which iswithout anycause, is harassing my whole body ? [69.2]

ज्ञा नता ऽज्ञा नता व क्षिपु त्वत्पु दासरोस रुहा ।

कोBता ऽपुरो धा य दाव ता 4क्षेमस्व कोBपु 4बा धा ॥७०.१।

Whatever wronghas been committedby me knowingly or unknowingly at Thy lotus-like Feet, O Lord, pray,forgive that, OOcean of mercy ! [70.1]

भ!म3 स्खक्षिलातापु दा न 4भ!क्षिमरो व वलाम्बानम ।।७०.२।।

त्वक्षिय ज ता पुरो धा न 4त्वमव %रोणे 4प्राभ ।७१.१।

For those whoselegsslipontheground,theground alone is the support; for those who have committed offence against Thee, O Lord, Thou alone art the refuge. [70.2-71.1]

ताव पुरो धाज 4पु पु 4त्वमव ; क्षेमस्व म ।।७१.२।।

Therefore, pray, Thou alone forgive my sin which has resulted from the offence against Thee. [71.2]

वक्षि नसन्ता पुता नश्य Xक्षि नसन्ता पुज व्रणे0।

तादिदाम 4दादा %" 4दाव प्रा रोब्धा 4पु पुबा जज म ।।७२।।

ला ला पु ङ्ग न %मयह्येपुवग कोहाता न् ।७३१।

The wound caused by the burning heat of fire is remedied only by the heat of fire; hence, O Lord, pray, relieve this miserable condition of mine which has arisen from the seeds of my sins of the past which have commenced giving result, by a glance of Thine in sport which is indeed the means for Liberation. [72-73.1]

म मद्धरो जगन्ना थ पुक्षिताता 4% कोस गरो ।।७३२।।

त्व %न"पुथ 4य ता0 किंको न % च्य भव न्नारो0 । ७४१।

O Lord Jagannatha, save me who am fallen in the ocean of sorrow. Will a man who has come within the range of Thy view still become miserable ? [73.2-74.1]

क्षिनसग"कोरुणे म्भ धा यस्त्वद्भुदाक्षिBष्टपुथ4 गता0।।७४.२।।

सदा नन्दा क्षिब्धासम4ग्रा न % ;क्षितान को ङ्क्षेक्षिता।७५.१।

O Lord who art the Ocean of compassion by very nature ! One who comes within the range of Thy sight becomes immersed in the ocean of perpetual bliss, and does not have to grieve, nor does he have any desire. [74.2-75.1] न ल्पुभ ग्य ह्येहा 4दाव त्व मद्रौ क्षे4स्व;क्षे षो ।।७५.२।।

I am surely not one with only a little fortune, O Lord, as I have seen Thee with my own eyes. [75.2]

अपुवग न्"तारो य म ध्रुव मषो क्षिवभ क्षिषोको

तात्प्रास दा जगन्ना थ सव को4 द्रौ क्षिहाणे 4सदा ।।७६।।

सव्यक्षिव कोसम्बान्धा दापुरो धा4क्षेमस्व म् ।७७१।

This terrifying situation of mine is surely an impediment to my Liberation. Therefore, O Lord Jagannatha, be ever gracious towards this servant who has committed an offence; forgive my offence in consideration of the relationship between the Master and the servant." [76-77.1]

इक्षिता स्ताव न्ता तास्य % दाहा पु ड गमत्तदा ।। ७७.२।।

Then, when thisprayerwasover,quicklyhisbodilyaffliction was gone. [77.2]

दादा%"स ऽथ ग क्षिवन्दा 4नBसिंसहा 4भक्तंवत्सलाम ।

दिदार्व्यासिंसहा सन रूढा4 दिदार्व्या लाङ्को रोभ!क्षिषोताम ।।७८।।

आदादा न4क्षिश्रीय दात्त 4पुरोम न्ना 4कोरो म्बा ज ।

ग्र स व% षो4पु त्र षो क्षिक्षेपुन्ता 4; महु महु "0 ।।७९।।

य व त्त 4वस्ता ज ता 4ता वदाश्रुन्तामत्वरोम ।

क्षिवला ससक्षिस्मता पु ङ्ग4हास्ता लाक्ष्म्य पुवर्मिजताम ॥८०॥

He now saw Lord Govinda (Visnu) in the Form of Lord Narasimha who is kind to the devotee, seated on a celestial throne and adorned with divine ornaments. He was receiving in His lotus-like hand the most excellent food served by Goddess Laksmi, and was repeatedly throwing into different vessels the remnants after eating. Whatever quantity of all articles was being given in His hand by Goddess Laksmi, that He was eating leisurely, with a smiling and sportful glance. [78-80]

ता4दाष्Bट्व क्षिवस्मय क्षिवष्ट0 % क्षिण्डल्य0 स क्षिXज त्तम0 ।

सस्म रो त्मकोBता4द्रौ हा 4नHवद्य ग्रहाणे क्षिस्थताम ।।८१।।

Seeing Him, thatbest Brahmin Sandilya wasfilled with wonder. He remembered the offence committed by him and thought of it as lying in not partaking of the foodofferedtothe Lord.[81]

क्व हा 4प्रा दाक्षि %को0 प्रा ज्ञा0 सव"ज्ञा नक्षिनक्षिधाभव" न ।

क्व त्व 4महादाहाङ्को रोभता!तात्त्वक्षिवसजको"0 ।।८२।।

He prayed: "Where aml the ignorant rusticand where Thou The repository of all knowledge and Thou the Creator of the Principles like Mahat, Ego, and the Elements! [82]

त्वन्म य मढा!मनस ज न य0 कोथम % ता ।

क्षिनरोङ्को % मक्षिनव च्"य क्षिमच्छ 4सक्षिBष्टलाय क्षित्मको म ।।८३।।

O Lord, how can they whose minds are deluded by Thy Illusion know Thy Will which is unfettered and inexplicable, and which manifests in the form of Creation and Dissolution ?" [83]

इक्षिता स्ता वन्ता4नBहाटिरोस्ता नHव क्षिच्छष्टपु क्षिणेन ।

क्षिसषो ; ग्र सक्षि%ष्टस्व4ह्"ग क्षिXजसत्तमम ।।८४।।

When he was thus praying, Lord Narasimha with the same hand which was still having the remains of food, sprinkled the best Brahmin with the remnants of eating on his entire body. [84]

ता0H क्षिसक्तं ब्र ह्मणे0सद्य0सधापुसमको Hदा " ।

बाभ3 दिदाव्यविपु0 श्री म ञ्च क्यथत्तं क्षिन0 ।।८५।।

Sprinkled by those which were like sprinkling of nectar, the Brahmin was at once delighted. He became endowed with a divine body and was radiant like a sage liberated while living. [85]

मक्षिहाम न4क्षिहा भक्तं स्ता भक्तं एवक्षिवज नता ।

महाता`सक्षि!तापु ड 4ता बान्ध्य न न भव त्क्वक्षि;ता ।।८६।।

"Only devotees know the glory of devotion; a barren woman can never experience the great pain of parturition." [86]

इत्यदा य"स्वय4ग त्र दाक्षि च्छष्ट4पुरोम त्मन0 ।

भ क्त्व कोBता थ"म त्म न4मन श्री क्षित्रयपु ङ्गव0 ।।८७।।

So saying, that eminent one among those learned in the Vedas himself ate from over his own body the food- leavings of the Supreme Being and considered himself blessed. [87]

स धा रोणे4धाम"% स्त्री4 क्षे त्रऽ क्षिस्मन्नाक्षिव; यता" ।

अय4ता पुरोम धाम\ य दाक्यक्तको र्मिताता0॥८८॥

"The ordinary codes of conduct are not considered in this sacred place; and what has been declared by the Lord is the highest duty. [88]

आ; रोप्राभव धाम\धामस्"यप्राभ रोच्यता 0 ।

इत्थ 4सक्षिञ्चन्तायक्षिन्वप्रा0 को - म्बा थ>ऽव% क्षिषोताम ।।८९।।

आजहा रो स्वय 4मष् ट्यो ध्य नभङ्गमव पु ; । ९०.१ ।

Righteousness originates from right conduct and Lord Visnu is the Master of righteousness"- thus reflecting, the Brahmin himself spontaneously collected a handful of the remnants for his family, and his meditation also ended. [89-90.1]

प्राबा द्धक्षि;न्ताय म स स्वप्नो4ता 4क्षिवक्षिस्मता %य0 ।। ९०.२।।

As he came back to normal consciousness, with a surprised mind he reflected about that Vision. [90.2]

अयमव ममद्रौ हा हा वज्ञा क्षिसषोम श्वरोम ।

नHव द्य %नम हा त्म्यमज नन्पुरोम द्भुभ ताम ।।९१।।

"This exactly is my offence that I showed disrespect to the Lord, not knowing the supremely wonderful glory of eating the food offered to the Lord. [91]

अष्ट दा%;ता दा%श्वाष्ण्ड 4यत्पुदा म्बा जम ।

धामद्रौ"वषोक्षे ल्य ज ऽपु न त्स्व 4तादाम्बा न ।।९२।।

यम;"यक्षिन्ता %क्र द्य दिदार्व्याभ गHरोन त्तम0H ।

सम न ष्यकोBता 4क्षेत्तं 4क्षिस्मन्महादाद्भुभ ताम ।।९३।।

Lord Brahma had washed the Lord's lotus-like Feet with the sacred water of righteousness, and with that water had purified the eighteen divisions of the terrestrial world, the fourteen worlds, the Universe and also Himself; Lord Indra and others worship the Lord with unmatched celestial offerings; that same Lord (Visnu) in this sacred place eats the articles prepared by man: this is a great wonder!". [92-93]

इत्य श्वयपु"रोस्ता न स्वप्नोलाब्धान वHक्षिXज 0।

नHव द्यक्को - म्बा4स्व 4म जय" म स स दारोम ।।९४।।

Thus he was greatly surprised, O Sages, and with the food offered to the Lord which was indeed received in that Vision, he respectfully cleansed his own family. [94]

ताता0 सव>न रुज स्ता सव क्य द्भुधाष्टBम नस 0 ।

पु नज"न्म मन्यम न 0 %%4स0 क्षे त्रमत्त मम ।। ९५ ।।

Thereafter all of them became free from disease and were delighted as they were able to speak properly. They regarded it as their rebirth and extolled the excellent sacred place. [95]

न स्त्यस्यसदा%B 4क्षेत्र 4सप्तX पु वन ताला ।

यत्र स्व क्षिच्छष्टदा न न पु पु न्म ;यता नरो न ।। ९६।।

"On the entire earth with its seven Divisions, there is no sacred place like this where the Lord frees men from sin by giving the leavings from His eating. [96]

पु रुषो त्तमम हा त्म्य4क्षेत्र 4पुरोमद्भाता भ"

यता0स्वग"श्चभ गश्चमक्षि त्तंश्चHव कोरो क्षिस्थता ।। ९७।।

This sacred place has the glory of the Supreme Being and is very difficult to attain; through this, heaven, pleasures, and also Liberation remain in one's hand. [97]

आता न" 4भवको न्ता रो भ ग्य दात्र सम यषो म ।

न न भ ग पुताBप्त न 4मक्षि त्तंम ग0"सख 4भव ता ।।९८।।

Those who are suffering in the wilderness of worldly existence and have come here by good fortune, get complete satisfaction here with various enjoyments, and for them the path of Liberation is easily attainable." [98]

इत्थ4 ता हाषो"म पुन्ना 0 प्रालापुन्ता0 पुरोस्पुरोम ।

यथ ष्ट4 भ जय म सरो न्य न्य4 ; क्षिनव दिदाताम ।।९९।।

Thus thinking, being delighted, they spoke to one another, and fed one another to satisfaction with the food offered to the Lord. [99]

तातास्ता क्षिनमला" क्षिवप्रा स्तारुणे दिदात्यव;"स0 ।

दाव इवबाभ0 सव >क्षिनष्पु पु क्षिनग"ताज्वरो 0।। १००।।

Thereby they became purified, O Sages, and had the brilliance of the Sun just risen. They all had become sinless and freed from affliction, and became like gods. [100]

नHव द्य %नम हा त्म्य4कोक्षिथता 4भ क्षिXज त्तम 0।

श्रीत् व क्षिपु महाता0 पु पु न्मच् यता पु पुकोBत्तम0 ।। १०१ ।।

O most excellent Sages, the glory of eating the food offered to the Lord has been told to you. Even just by hearing this, the most sinful one is freed from great sin. [101]

क्षिनम ल्"यग्रहाणेस्य स्य फला4वक्तं 4 न %क्को म0 ।

स क्षे द्भुब्रह्मस्वरूपु णेक्षिध्रुयता वपु षो क्षिहा ताता ।। १०२।।

We will not be able to speak about the benefit of taking the remnant of the offering to the Lord: that is verily borne on His own Body by the Lord who is the Form of Brahman Itself [102]

पु ष्पु;न्दानम ल्य दिदा यदाङ्गHरुपुधा यता" ।

अपुन ता4यथ को ला क्षिनम ल्"य 4तात्प्राको र्मिताताम ।। १०३।।

Any of the articles like flowers, sandal paste, garland, etc. held on the different parts of His Body when taken out at the appropriate time is called Nirmalya. [103]

धा रोणे4क्षि%रोस तास्यता न ङ्ग ; क्षिपु म जन"म ।

स धा न" 4को टि-ता थ "न मक्षिभषो कोफलाप्रादाम ।

भक्षेणे4ग रुताल्पु दिदापु ताको3घक्षिवन %नम ।।१०४।।

Holding it on the head or even rubbing it on the body grants the benefit of taking bath in the three and half crores of holy bathing places; eating it destroys the multitude of sins such as going to bed with the preceptor's wife, etc. [104]

लाप् य मर्मि!ताटिरोय4क्षिवष्णे रोन्यभ् य ला पु उत्तम0।

श्री खण्ड ग रुकोपु!"रोकोस्ता!रो को ङ्को म दिदाक्षिभ0 ।।१०५।।

This Image of Lord Visnu requires to be anointed. Compared to other things, anointing with sandal paste, aloe, camphor, musk, saffron, etc. is the best. [105]

प्राक्षिपुष्टलापु 0 स्नन्द्लागग रुदा रुणे ।

%रो रो व सदा व स्य ;न् द्रौद्य म्रे न को टिरोता0 ।। १०६।।

प्रात्यहा 4भ क्षिXजश्रीष्ठ वषो न्"ता ; पुन यता । १०७.१।

O excellent Sages, Indradyumna had got done the anointing with the well ground unguent of sandal and aloe wood on the Body of Lord Jagannatha daily. And at the end of the year it is taken out. [106-107.1]

लाप् य न 4 लापु क्षिनम\को दा%न"4न प्रा%स्यता ।। १०७.२।।

Looking at the anointed Images at the time of removal of the unguents is not considered proper. [107.2]

अन्तारो ;त् पुता ल्लापु 0 क्षिपुष्ट4क्षिलाम्पु त्पु नश्च ताम ।

न न्यला पु0 प्रा%स्य क्षिहा स क्षिवष्णे रोङ्गसम4ता0 ॥१०८॥

If in the meantime the unguent falls, again it should be made into a paste and smeared. Any other unguent is indeed not commended since that is considered to be part of the Body of Lord Visnu [108]

;न्दान द्रौ%"रो रो4 ; दाष्ट्राB क्षिवष्णे 4पु रो दिकोला ।

स3गन्ध्य ल्ला भय म स नBपुपु त्र0स म!ढाधा 0 ।। १०९।।

It is said that formerly, seeing Lord Jagannatha with His Body moist with sandal paste, because of the sweet odour, a foolish prince eagerly desired it. [109]

तास्यप्रा त्यHक्षिनवर्त्ता ह्ये कोBष्य ङ्ग त्प्राला पुनम ।

दादा3नBपुको म रो यसक्षिलाक्षिलाम्पु हृदिदास्वको ।।११० ।।

In order to please him, the person engaged in the service removed the unguent from the Body of the Lord and gave it to the prince, and he smeared it on his own chest. [110]

ता वत्प्रादा% 4को ष्ठ 4व Hश्च ता 4तास्य भवत्क्षेणे ता ।

सआस त्को ष्ठपु क्षिणेस्ता तास्म Hय दात्तव क्षिन्कोला ।। ११११।।

That area of his body immediately became white with leprosy. The hand of the person who gave him, too, was indeed affected with leprosy. [111]

ताता वषो "वक्षिधाष्ठ य लापु 0पु ण्यताम0 स्मताB0 ।।

क्षिनम ल्"य न 4प्राधा न4ताद्र्र णे दाहा4 क्षिवन %नम ।। ११२।।

Therefore keeping the unguent remaining on the Body of the Lord for the full period of one year is considered the holiest; it is the most important of

the remnants of offering to the Lord, and by smelling it sins are destroyed. [112]

पु रो दामनको4 दात्Hय4सम द्रौ दाको; टिरोणेम ।

बा क्षिधाता रो4 जन न 4व Hम य बालापुरो क्रमम ।।११३।।

भगव नक्षिपु म य व क्षिपुता महाक्षिनदा% ता0 ।

मत्स्य वता रो णे क्षिवभ0 प्राक्षिवश्य वरुणे लायम ।।११४।।

अक्षिन्वष्य कोBष्य व ला य 4क्षिनक्षिष्पुपु षोमहा ृताला । ११५१।

In former times, there was the demon Damanaka who was living in the water of the ocean. He was oppressing human beings and had become powerful on account of the strength of sorcery. But the Omnipotent Lord, too, who is the Master of Illusion, as per the request of Lord Brahma, incarnated Himself as the Divine Fish and entered the Ocean, and after searching, dragged the demon to the shore and crushed him on the ground. [113-115.1]

मधा 0 % क्ला;ता दाश्"य 4पुक्षिताता दा नव त्तम0 ।।११५.२ ।।

On the Fourteenth day of the bright fortnight of the month of Caitra, the demon-chief had fallen. [115.2]

भगवत्कोरोसम्पुको "त्सग क्षिन्धारोमवत्तणेB

तास्यवH न म्रे ता 4सम्यग्जग्र हा श्चयम" नस0 ।।११६ ।।

म ला 4कोBत्व हृत्प्रादा% क्षिमक्षिलाता 4वनम लाय ।

अक्षि;न्तायत्तस्य गन्धा4य वXस्ता क्षि;रोक्षिस्थताम ।।११७।।

Because of the contact with the hand of the Lord, he became a sweet-smelling grass bearing his very name (Damanaka). The Lord was astonished in mind because of this, and He took him wholly and making a garland, on His chest region joined him with the garland of forest- flowers. The Lord also thought that his fragrance should remain as long as the thing would last. [116-117]

तास्य क्षिपु गन्धा0 सव>षो 4 पु ष्पु णे 4 स3रोभ पुहा0 ।

वणे"स्ता भगवन्मता!>स्ता ल्य ऽभ!त्स स% भन0 ।।११८।।

Its perfume also beats the fragrance of all flowers; and its colour became very beautiful like that of the Form of the Lord. [118]

तास्यम ला भगवता0 पुरोमप्रा क्षिताको टिरोणे ।

% ष्को पुयक्षि "षोता व क्षिपुनदाष्ट भवक्षिताक्कक्षि;ता ।। ११९।।

The garland made out of it is highly pleasing to the Lord; even if dried or stale, it never becomes defective. [119]

तास्यसग्र क्षिथता 4म ला 4दात्त्व दामनको रोय ।

उत्पु दायन् महा प्रा सिंताक्षिवष्णे य "मक्षि त्कंदा क्षियन ।। १२०।।

Offering a nicely-made garland of it to Lord Jagannatha who is the Destroyer of Damanaka, one should bring about great pleasure for Lord Visnu, which becomes the bestower of Liberation. [120]

अङ्ग पुकोर्मिषोता 4म ला 4भक्त्य य धा रोयन्ना रो0 ।

हायमधा सहास्रस्य फला4प्रा प्रो त्यस%4यम ।।१२१ ।।

The man who wears with devotion the garland taken out from the Body of the Lord gets undoubtedly the benefit of a thousand horse-sacrifices. [121]

ता लास कोक्षिल्पुता 4 म ला 4क्षिवष्णे रोङ्ग पुकोर्मिषोता म ।

धा रोयन् म!र्मि को4ठे ; भक्तं य क्षिवन्यसद्भु धादिBदा ।

ता वत्सङ्ख्य 4व क्षिजमधा फलामर्व्याग्रमश्नु ता ।।१२२।।

The devotee who bears on his head or around neck or spreads over his chest, the garland made of basil leaves taken out from the Body of Lord Jagannatha, enjoys undisturbed the benefit of the same number of horse-sacrifices as the leaves. [122]

क्षिनम ल्"यता लास पुत्र4य वद्धाक्षेयता हारो 0 ।

ता वज्जुन्मसहास्र4ता क्षिवष्णे ला को महा यता ।। १२३।।

Whatever is the number of basil leaves from the remnant of the offering to Lord Jagannatha he eats, for as many thousands of births he remains with honour in the Abode of Lord Visnu. [123]

हारो न व द्यमन्ना4; ता लास दालाक्षिमक्षिश्रीताम ।

प्राक्षिताग्र स 4स मपु न4फला 4तात्सममश्नुता ।।१२४।।

For each morsel taken of the food offered to Lord Jagannatha mixed with the basil leaves, he gets the benefit equal to that of drinking the Soma-juice. [124]

य वज्जु व4ता भ ञ्ज न ध्रु व4म क्षेमव प्रो य ता ।। १२५।।

He who eats it all his life surely attains Liberation. [125]

अर्घ्यय"% षो दाको4 क्षिवष्णे स्ताथ ; ;मन दाकोम ।

पु दा दाको4स्ना नव टिरो प्रात्यको 4पु पुन %नम ।।१२६।।

The residue of the water offered to adore Lord Jagannatha, the water offered to Him for sipping, the water offered for washing His Feet, and the Bath-water - each of these destroys sins. [126]

सव"ता थ "क्षिभषो को णे 4 फलादा4 ग्रहान %नम ।

अलाक्ष्म पु पुरोक्षे घ्र4 भ!ताव ता लान %नम ।।१२७।।

It grants the benefit of taking bath in all the holy bathing places, removes the evil influence of planets, wards off evil fortune, sins and ogres, and eliminates ghosts and spirits. [127]

%व द्यमध् यसस्4पु%"दा षोन %नम त्तमम ।

सव"दा क्षे व्रताफलाप्रादानम व्रतान"म ।।१२८ ।।

It is the excellent remover of the evil caused due to touching unholy things like a corpse, grants the benefit of all sacred initiations and holy observances, and is the promoter of prosperity. [128]

अको लामत्B यहा रोणे4 व्र्या क्षिधाव्र्याहा! क्षिनबाहाणे" म ।

सरो ग म स4भक्ष्य दिदापु पुसघ4क्षिवन %नम ।।१२९।।

It prevents untimely death and removes the multitude of diseases. It destroys the collection of sins like taking wine, eating cow's meat, etc. [129]

एताHरो प्लाता दाहा यत्तव क्षिरोगता!कोम ।

न %3;4 क्षिवद्यता तास्य सवको"म क्षि"धाको टिरोणे0 ।। १३० ।।

If one who has sprinkled his body with these remnants of offerings to the Lord, hears about child-birth, there would be no impurity in him as he becomes fit for performing all holy rites. [130]

य वज्जु व4प्राक्षिताज्ञा ययस्त्वता मन्थकौ ।

गBल्ला य द्भुभ!टिरोव स्वल्पु4मच् यक्षि Xष्णे 0प्रास दाता0 ।।१३१।।

One who, making a resolve for life, takes all or any one of these, in large quantity or a little, is liberated by the grace of Lord Visnu. [131]

एव4तात्र वसन्दाव ला को न ग्रहाको 4क्षेय ।

रोमम णे0 क्षिश्रीय स धाम"न य सक्षिवम ;को0।। १३२।।

Thus dwelling there wishing the welfare of the world, sporting with Goddess Laksmi, the Lord easily liberates people. [132]

क्षिनम ल्"यपु दा म्बा क्षिनव दान यदा नHस्तादा ला कोनतात्प्राणे म0H ।

पु!ज पुहा रोHश्वक्षिवमक्षि त्तंदा ता क्षे त्र त्तमऽ क्षिस्मन्पु रुषो त्तम ख्य ।। १३३।।

He grants complete Liberation in this excellent sacred place named Purusottama through His gifts of the remnants of offerings to Him, of the water with which His Feet are washed, of the food offered to Him, through seeing Him and bowing to Him, and through worship and presents offered to Him. [133]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा

भगवत्प्रास दाक्षिनम ल्य दिदाम हा त्म्यकोथन4न म ष्टसिंत्र% ऽध्य य0 ।।३८।।

Thus ends the Thirty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Glory of Food offered to the Lord, Nirmalya, etc."

एको न;त्व टिंरो% ऽध्य य0

Thirty-ninth Chapter

Procedure for Caturmasya Observance

।। मन य ऊ;0 ।।

मन त्वत्त0 श्रीता 4सम्यङ्ग हा त्म्य 4जगदा क्षि%ता0 ।

क्षिनम ल्"यप्राभBता न 4; यथ वदान पु!व"%0 ।।१।।

The Sages said: O Sage, from Theehasbeen heardby us very well the glory of the Lord as also of the remnants of offerings to Him, etc., appropriately in due order. [1]

श्री ता क्षिमच्छ महा ब्रह्मन्य त्र न्तारोफला क्षिन व H।

%Bण्वता 4तात्त्वता ब्रा!क्षिहा यथ %0 कोBता0 पु रो ||२||

O Holy one, we wish tohear the benefitsof otherfestivals. We are listening; tell us about them in their true nature, as Thou hadst indicated earlier. [2]

।। जक्षिHमक्षिनरुव ; ।।

सव"थ वता"ता ला कोक्षिहाता य पु रुषो त्तम0 ।

न न ग णेक्षिवको सर्व्वम रूपुक्षिव; क्षिष्टता0H ||३||

न न रूपुक्षिवला सन न न ऽऽत्म ; जगन्मय0 १४.१।

Jaimini said: The Supreme Beingacts in every respectfor the welfare of the world, through expansion of the various qualities', through activities in different forms, and through manifestation in various forms. He appears as the different souls; He also permeates the world. [3-4.1]

1. Sattva, Rajas & Tamas

अहाङ्को रो4 क्षिवन कोमफ"ला 4न क्षिXजसत्तम 0 ।।४.२ ।।

अहाङ्को रो णे बाध्यन्ता को रो ग रो भव क्षिभधा ।५.१॥

O most excellent Sages, without ego there is no fruit of action; because of ego people get caught in the prison- house named worldly existence. [4.2-5.1]

बा द्भुध्यहाङ्को रोय त्तंस्ता यत्कोम रो"भता नरो0 ।।५.२।।

तास्यसद्भुगणे म प्रो क्षिता फला4% भमथ पुरोम ।६.१।

Being united with intellect and ego, whatever action a man undertakes, he gets its good quality as also the good consequence, or its opposite. [5.2-6.1]

बा क्षिद्धस्ता क्षित्रक्षिवधा ता षो 4ग णेभ दान भ क्षिवता ।।६.२।।

Intellect verily is of three types, produced in accordance with the difference in their qualities. [6.2]

तात्रय स क्षित्त्वको 0 सन्ता0फला व क्षिप्तपुरो ङ्घ ख 0।

भगवत्प्रा ताय कोम"को व"ता तन्न0 ।।७।।

In this connection, those who are Sattvika, are noble men who are regardless of getting result; they long for Liberation and do action for the pleasure of the Lord. [7]

पुरोस्यस्पुधाय" को त्य फलामदि श्यव पु न0।

बाहुक्षिवत्तर्व्याय य सHरो जस4कोम"तान्वता ।।८।।

Impelled by rivalry with others, or for fame, or seeking the result, with expenditure of much money and exertion, men perform action which is Rajasika. [8]

गता न गक्षिताको य ;दाष्टB थ कोपुरो यणे 0 ।

प्रासङ्ग त्फलाक्षिमच्छन्तास्ता मस4कोम"को व"ता ।।९।।

Those who just follow others, are keen only about the immediately apparent object, and as per the occasion seek the result, perform Tamasika action. [9]

स क्षित्त्वको न 4 जगन्ना थ0सव"दा सव"भ वन0 ।

ध्य ता दाष्टB0 स्मताB व क्षिपु मक्षि त्तंदा ता न स%4य0 ।।१०।।

Lord Jagannatha who is the Creator of all, is always meditated upon, seen or remembered by the Sattvika people, and He becomes the bestower of Liberation for them: there is no doubt in this regard. [10]

रो जस स्ता मस य वHमढा! त्म न0फलाHक्षिषोणे0।

उत्सव दिदाकोBता4कोम "मन्यन्ता फलादा क्षियता ।।११।

Those who are Rajasika or Tamasika, have a deluded mind and are the seekers of results; they think that the act done by way of performing the festivals, etc. is meant to give reward. [11]

सम्भ!यबाहाव क्षिवप्रा आरोभन्ता ऽल्पुको4क्षिवक्षिधाम ।

बाहुला य सदा0 ख 4यत्कोम"ता षो 4फलाप्रादाम ।।१२।

Being combined, O Sages, many of them undertake a small rite involving much exertion and pain with the idea that the act would yield reward for them. [12]

ता षो मद्भक्षेणे थ "य क्षिवश्च स य दारो त्मन म ।

य त्र न न क्षिवधा क्षिवप्रा वषो>वषो >प्रावता"यता ।।१३।।

For saving those evil-natured persons and for instilling faith in them, O Sages, every year the various kinds of festivals should be organized. [13]

जन्मस्ना न4 महा व द्य उत्सव; प्राको र्मिताता0 ।

महा य त्र X य4 पु 4स 4 को ता"न त्पु पुन %नम ।।१४।।

The festival of the holy Birthday Bath as also the Mahavedi festival has already been stated. By talking about these two great festivals men's sins are destroyed. [14]

दा%"न4दाक्षिक्षेणे मता!>स्ताथ ;%यन त्सव0।

सव"पु पुहारो%षोH मत् सव दाक्षिक्षेणे यन ।।१५।।

Likewise, seeing the Lord when He is facing the south, or the 'Sleep' festival, or the festival of these Deities at the time of the southward movement of the Sun, removes all sins. [15]

अता0पुरो4 प्रावक्ष्य क्षिम पु श्व"स्यपुटिरोवता"नम ।

%क्षियतास्य जगद्भाता0 " पुटिरोवता"क्षियता यग "म ।।१६।।

After this, I shall speak about 'Changing the Side during Sleep' of the Lord who is the Supporter of the world and who causes the turning of Ages. [16]

नभस्यक्षिवमला पुक्षे सम्प्रा प्त हाटिरोव सरो ।

क्षिवष्णे 0 स्व पुगBहाX टिरो %नHग"त्व प्राक्षिवश्य ; ।। १७ ।।

नमस्कोBत्व जगन्ना थ4 पुय"ङ्को %क्षियता 4मदा ।

अवच्छ द्य %नHग"त्व पु!जयदा पु ; रोकोH0 ।।१८।।

In the month of Bhadrava, when the eleventh day of the bright fortnight comes, going slowly to the entrance of the Bed-room of Lord Visnu and entering, one should offer salutations to Lord Jagannatha who is asleep on the couch happily. Proceeding gently and covering Him, one should worship with the sacred services. [17-18]

प्राणेम्य भक्त्य तात्पु दा3ग ह्वे पुक्षिनषोदा0H स्ता वन ।

मन्त्र4; म4पुठेन्दाव 4स्व पुयदा त्त रो मख म ।।१९।।

Bowing with devotion at His feet, one should pray to Him with chantings from the esoteric Upanisads. Reciting this mantra the Lord should be made to sleep with face to the north: [19]

दाव दाव जगन्ना थ कोल्पु न 4पुटिरोवता"को ।

पुटिरोवत्तBक्षिमदा 4सव wयन स्थ वरोजग4मम ।।२०।।

यदिदाच्छ ;क्षि ष्टताHरो व ज ग्रत्स्वप्नोसषो क्षि़प्तक्षिभ0 । २११।

"O Lord of gods, O Lord Jagannatha, O Lord who art the Turner of the Kalpas?! By Thee this world with all the moving and the non-moving things has been set in motion, through Thy activities as per Thy own will, by way of waking, dream and deep sleep. [20-21.1]

जगक्षिद्धता यसप्त ऽक्षिस पु श्व>न पुटिरोवता"य ।।२१.२।।

पुटिरोवता"नको ला ऽय 4जगता0 पु लान यता । २२.१।

Thou art asleep for the welfare of the world; pray, change the side as this is the time for Thee for changing, for protection of the world. [21.2-22.1]

ताव ज्ञाय ऽय4%क्र ऽक्षिपुध्वज क्षिताष्ठन्सम त्सको़ 0 ।। २२२।।

द्रौष्ट 4त्वत्पु दाकोमला 4[illegible]Hला"म ।

महा ताला4 प्ला वयक्षिता प्राज पु लानहाता कोम ।।२३।।

Remaining on the flag asper Thy command, this Lord Indra, too, is very eager to see Thy lotus-like Feet, washing the earth by releasing water through clouds for the sake of the sustenance of creatures". [22.2-23]

इक्षिता सम्प्रा र्थय" दाव % 4व प्सय ता षोयत्त ता0 ।

व्याजनHश्च मरोHश्चHव व जयदा न कोल्पुकोBता ।।२४।।

Making such entreaties repeatedly to the Lord of gods,one should please Him. Then one should fan the Lord with fans and chowries, alternating them after seekingpermission. [24]

सग न्धा;न्दानHरोस्य सव ङ्"ग 4पुटिरोलापु यता ।

स्व दाक्षि!नक्षे क्षिवकोक्षिवक्षेBता0H पु यसस्Hताथ ।। २५।।

2. A day of BrahmaoronethousandYugas(Ages)

य वको क्षिन ; हृद्य क्षिन फला क्षिन क्षिवक्षिवधा क्षिन व H।

स्व दापु!दा%4 नन्य 4श्च घBतापु!पु न्सपु यस न ।।२६।।

पुक्कता म्बा!लापुत्र क्षिणे स पुस्को रो क्षिणे ; क्षिXज 0 ।

%य्य गBहाX टिरो क्षिवभ 0 %नHभ"क्त्य क्षिनव दायता ।।२७।।

With fragrant sandal-paste His entire Body should be anointed. Delicious sweetmeats with various kinds of milk-porridge, agreeable dishes of barley and varieties of fruits, other tasty appetizers (pickles), cakes prepared with ghee together with milk-porridge, ripe betel leaves along with the necessary accompaniments these, O Sages, should be offered gently and with devotion at the entrance of the bed room of the Lord. [25- 27]

ताक्षिस्मक्षिन्दान हारो रूपु 4भव द्यदिदा महा फलाम ।

दाव मदि श्य य0 को य "त्सव"मक्षेयता 4व्रजता ।।२८।।

स्ना न4दा न 4जपु हा मस्तापु ज गरोणे 4ताथ ।

उपुव सश्च क्षिनयम व्रता न्ता क्षिXजतापु"णेम ।।२९।।

If the form of LordHari (Visnu) becomes seen onthatday, there will be great benefit. Anything one does on that day for the sake of the Lord, all

that becomes undiminishing: holy bath, charity, repetition of mantra, offering oblations, austerities, vigil, fasting, pious restrictions, and pleasing Brahmins with food at the end of the holy Observance. [28-29]

स ङ्ग4व्रताक्षिमदा4कोBत्व क्षिवष्णे ला कोमव प्रो य ता ।

य4य4को मयता क्षि;त्त ता 4ताम प्रो त्यस%4यम ||३०||

Completing this holy Observance in all respects, one goes to the Abode of Lord Visnu. Whatever one wishes in his mind, all that one attains undoubtedly. [30]

अय4व0 कोक्षिथता क्षिवप्रा 0पु श्वपु"य य"णे त्सव0।

अन य सन ला को न मक्षेय0सख दा यको0।।३१।।

This festival of 'Changing the Side' has been told to you, O Sages. This easily grants undiminishing happiness to people. [31]

अता0 पुरो4वH%Bणे ता ; त्थ पुनमहा त्सवम ।

पु!जक्षियत्व जगन्ना थ 4को3मद्य [illegible] महा त्सव ।। ३२।।

अक्षेक्र ड दिदाक्षिभ0 पु ष्पुवस्त्रीम ल्य न ला पुन0H ।

ताता ऽक्षिस्मन्पु3णे"म स्य य 4रो त्र व त्सवसय4ता म ।।३३।

न टिरोको ला दिदा[illegible]द्रीपुष्पको Hसिरोमद्धI ३४१।

After this hear about the great festival of 'Awakening'. Lord Jagannatha should be worshipped in the great festival called 'Kaumudi' (of the full-moon day of ASwina), with the game of dice, etc., with flowers, garments, garlands and anointing. Then in the night of this full-moon day, with full festivity, Lord Hari (Jagannatha) should be adored with articles like cocoanuts, and cakes of flour. [32-34.1]

ताता0प्राभ ता सको4ल्प्यको र्मित्तको व्रतामत्त मम ।।३४२।।

व्रता नता नHवनयद्धाको दा% क्षिसता । ३५१।

Thereafter in the morning one should resolve for performing the excellent holy Observance in the month of Kartika, and pass the time with that holy Observance till the eleventh day of the bright fortnight. [34.2-35.1] तास्य मत् थ पुय व4सस म 4 जगदा श्वरोम ।। ३५.२।।

On that day he should wake up the Lord who is the Lord of the world and is in sound sleep. [35.2]

पु!व"वत्पु!जक्षियत्व ता क्षिन% मध्य जगद्भुगरु म ।

उत्थ पुय दिदाम4 मन्त्रम वयञ्छनकोHम "दा ।। ३६।।

And worshipping as before, at midnight he should awaken the Master of the world, gently reciting this mantra with joy: [36]

उक्षित्तष्ठ दाव दाव %ता ज रो % जगत्पुता ।

व क्षेस्व सकोला4दाव प्रासप्त 4ताव म यय ।। ३७ ।।

प्राफ ल्लापु ण्डरो कोश्री हा टिरोणे नयन नूव H।३८१ ।

“Wake up, O Lord of the chiefs of gods, O Lord who art the Mass of brilliance, O Master of the world! O Lord, with the eyes which surpass the beauty of the fully blossomed lotus, pray, have a glance at the whole world which is fast asleep under Thy Illusion. [37-38.1]

त्वय दाष्टB 4जगदिदादा 4पु क्षिवत्र्य 4पुरोमष् यक्षिता ।।३८.२।।

When looked at by Thee, this world will be supremely purified. [38.2]

श्री3तास्म ता 0" दिक्रय 0 सव 0" प्रावता"न्ता ताता ध्रु वम । ३९.१।

Thereupon all the rites prescribed by the Vedas and smrtis will be surely proceeded with". [39.1]

इत्यत् थ प्यजगन्ना थ4वर्णेन णे दिदाकोस्वन0H.।।३९२।

बाक्षिन्दाम गधासता! न 4स्ता क्षिताक्षिभमwगलास्वन0H ।

%ङ्खको हा लामरो जव दानHनB"त्यग ताकोH0 ।।४०।।

जय%ब्दास्Hताथ स्ता त्रHन"य त्त4नBत्यमण्डपुम ।४११।

Thus awakening Lord Jagannatha, He should be taken to the 'Nrtyamandapa' (Dance pavilion) amidst sounds of flute, lute, etc., praises of heralds, panegyrists and bards, auspicious sounds, sounding of conches, musical instruments and tambourines, dance and singing, with the words 'Victory to Thee' as also with chanting of hymns. [39.2-41.1]

सग न्धाताHलान भ्यज्यस्ना पुयत् पु रुषो त्तमम ।।४१२।।

पुश्च मBताHन टि"रोको लारोस0H फलारोसस्Hताथ ।

सग न्धा मलाको न थ यवकोल्को न लापु यता ।।४२।।

Smearing with fragrantoil,the Supreme Being should be bathed with the five sacred liquids, cocoanut water and fruit- juices. Then with fragrant amalaka (Emblic myrobalan) and barley-paste He should be anointed. [41.2-42]

घषो"य त्त लास ;!णे लापु>यद्रौ न्धा;न्दान0H ।४३.१।

Rubbing should be done on Him with the powder of basil leaves and anointing done with sweet-scented sandal- paste.[43.1]

पु ष्पु क्षिधाव क्षिसताHस्ता यस्Hताथ कोपु!"रोव क्षिसता0H ।।४३.२।।

को % दाकोH रोत्रता यस्Hताथ ग4धा दाकोHस्ताथ ।

स्ना प्यम न4ताथ दाव 4य पुश्यक्षिन्ता मदा क्षिन्वता 0 ।।४४।।

क्षे लायक्षिन्ता दाढाB4 पुङ्को4 बाहुजन्म पुपु दिदाताम ।४५.१।

The Lord shouldthen be bathed with water fragrant with flowers and perfumed with camphor, water in which the holy kusa grass is soked, gem-water, and scented water. Those who with joy see the Lord being thus bathed, wash away the firm mire of sin produced through many births. [43.2-45.1]

ताता0 श्री जगदा %स्य क्र ड सव4 सयक्षि द्भु¾ज 0 ।।४५.२।।

O Sages, after this the chest of the Blessed Lord of the world should be perfumed. [45.2]

आपु दा न्मधा!पु"यन्"ता4सव ङ्"ग 4पुटिरोलापु य ता ।

को ङ्को म ग रुकोस्ता!रो कोपु!"रोHश्चदा4न क्षिन्वता0H ।। ४६ ।।

पु -ला दाकोसक्षिम्पुष्ट0H को ला ग रुरोस प्लाता 0H ।४७.१ ।

From foot to head the wholeBodyshould be anointed with saffron, aloe, musk and camphor, combined with sandal-paste, ground with trumpet flower and water, and moistened with the juice ofblack aloe. [46-47.1]

दात्त्व ; म लाता म ला 4;न्द्रौ;!णे>न सय4ता म ।।४७.२ ।।

महा पु; रोH0 सम्पु!ज्य क्षिवष्णे 4न सोऽयत्त

कोBता अक्षिलापु - भ!त्व प्रा थ"यत् पुरोय मदा ।।४८।।

Offering a garland of jasmine flowers with powder of camphor spread on it, Lord Jagannatha should be excellently worshipped with the important sacred services, and then the sacred light should be waved before Him in adoration. And, with palms joined reverentially, with great joy one should pray : [47.2-48]

;रो ;रोक्षिमदा 4सवwत्वदाको %रोणे4क्षिवभ ।

अन ग्रहा मताB ला कोH0 पु वयस्वजगद्भुगरो ।।४९।।

“O All-powerful Lord, Thou art the sole refuge for this entire world with the moving and the non-moving things; pray, purify it with Thy nectarean glances of mercy, Father of the world". [49]

नBत्यग ता0H प्रा क्षेणेकोH रो क्षित्र% षो 4सम पुय ता ।।५०.१ ।

With shows of dancing and singing, the remainder of the night should be passed. [50.1]

%यन दाक्षि त्थता4दाव 4य0 पुश्यक्षिता गदा् धारोम ।।५०२।।

क्षिनद्रौ 4म ह्रामय` क्षिभत्त्व ज्य क्षिता0 % न्ता 4व्रजक्षिता स0 ।

सव न्"को म नव प्रो क्षिता य न्य न्को मयता ह्रदिदा ।। ५१ ।।

अश्वमधा सहास्रस्य फला 4स ग्र 4लाभ ता व H।

कोक्षिपुला लाङ्कोBता धान को टि-दा नफला 4ताथ ॥५२॥

He who sees Lord Jagannatha woken up from Sleep, goes to peaceful Light, piercing the sleep of delusion. One attains all the desires which one cherishes in mind. One also indeed gets the whole benefit of a thousand horse-sacrifices as also the reward of gifting one crore of well-decorated brown cows. [50.2-52]

पु ण्य4; प्रो क्षिता पुरोम 4सवता" थ "क्षिभषो कोजम ।५३.१।

One further acquires the supreme merit which accrues from bathing in all the holy bathing places. [53.1]

को र्मित्तक्य 4 पु रोणे4 क्तोयमज्ज्ञ्"यव्रतास्य व H।।५३.२।।

On the full-moon day of the month of Kartika the conclusion of the Caturmasya holy Observance should be done. [53.2]

दा म दारोस्य प्राक्षिताम 4 स्वणे"क्षिनष्को णे क्षिनर्मिमता म ।

यथ %क्षित्तंकोBता 4 व क्षिपु % लाग्र मक्षि%ला क्षिस्थता म ।।५४।।

;क्रम!र्मिता भगवता0 पु!जय त्प्रायता त्मव न ।। ५५.१ ।

Being self-controlled,one should worship the image of Lord Krsna in the form of Damodara made of a gold sovereign as per one's capacity, or as present in the Salagrama stone, or the Lord in the form holding the discus. [54-55.1]

रो;य न्मण्डपु4%भ्रा मको दा% 4गBह्मस्य व ।। ५५.२।।

अलाङ्कोय त्"पु ष्पुदा म; मरोH0 सक्षिवता नकोH0 ।

भ!क्षिमक्षिभत्त 0 सधा ला पु0H स्ताम्भHक्षिश्चत्रदाको !लाकोH0 ||५६||

He should erect a white stage, or use one portion of the house. It should be decorated with flower-garlands, chowries, together with a canopy; the floor and the walls should be plastered and white-washed, and there should be pillars covered with colourful silken cloth. [55.2-56]

को ला ग रूणे 4धापु!Hश्च [illegible]B 4% भम ।

तान्मध्य मण्डला 4को य "त्स्वक्षिस्ताको4 वणे"कोH0 %भ 0H ।।५७।।

That auspicious room should alsobe perfumed with the incense of black aloe. In the centre of that a sacred diagram should be drawn with the Swastika mark with auspicious colours.[57]

तादान्ता:स्थ पुयत् खय 4कोटिरोदान्तामय` % भ म ।

पुट्टाता!ला` तादापु टिरो व सयत् पु रुषो त्तमम ।।५८।।

दा म दारो कोBसिंता %ङ्खपुद्मपु सिंणे ;ता भज "म ।

लाक्ष्म म क्षिलाङ्ग्य पुद्मस्थ 4क्र डस्थ 4व मपु क्षिणेन ।। ५९ ।।

भक्तं भ्य दा ता [illegible] 4वरो4 दाक्षिक्षेणेपु क्षिणेन ।

सन स 4सला ला -4 ; सन त्र 4सश्री क्षि ताXयम ।।६०।।

क्षिव% लावक्षेस 4दाव 4सव"ला वण्यसय4ता म ।

सव ला"ङ्को रोरुक्षि;रो4 दिदार्व्यापु ताक्षिन; क्षिलानम ।।६१।।

लाक्ष्म` पुद्मकोरो 4व क्षिपु ता4[illegible]` ताथ । ६२.१।

Inside that a white couch made of ivory should be kept with a silken mattress. Upon that the Supreme Being in the form of Lord Damodara with four hands, holding conch and lotus in hand, should be placed. With the left hand He would be encircling Goddess Laksmi seated on the lotus and in His lap, and would be eager to grant boon to the devotees with His right hand. He would be having a fine nose, charming forehead, beautiful eyes, two lovely ears, and broad chest. The Lord would be having all loveliness, looking charming with all ornaments and having beautiful yellow garments. And Goddess Laksmi would be with a lotus in hand and offering betel to Him. [58-62.1]

पुश्च मBता0H स्ना पुक्षियत्व व स यग् म न व ष्टयता ।। ६२.२।।

Bathing Him with the five sacred liquids, the Lord should be wrapped with a pair of clothes. [62.2]

पु!जयदा पु ; रोHस्ता4यथ क्षिवभवक्षिवस्तारोH0 ।

ता म्रंदा पु न्मBन्मय न्व ज्व लायद्रौ व्यासर्मिपुषो ।। ६३||

ताHलक्ष्मन%ता4दा पुवक्ष्मेB्रवाH दा पुयता ।६४१।

He should be worshipped with elaborate sacred services according to one's means. Lamps of copper or earthen lamps, with cow's ghee, should be lighted. And one should also place hundred lamp-trees (lampstands in shape of trees) with lamps burning with oil. [63-64.1]

ब्रह्म णे4न रोदा दा`श्चदाव षो स्तात्रपु!जयता ।।६४२।।

दा म दारोस्वरूपु न्व Hब्र ह्मणे नक्षिपु पु!जयता ।

वस्त्रीयग् ममH ल्"यगन्धाभH"क्ष्यभ ज्यफलाHस्ताथ ।। ६५।।

Then he should worship there Lord Brahma and the celestial Sages like Narada. He should also honour Brahmins who are verily the forms of Lord Damodara, each with a pair of clothes, garland, sandalpaste, and food of various kinds (eatables, drinkables, enjoyables) and fruits. [64.2-65]

ता थ"रो ज क्षिभषो को ङ्ग4पु!ज कोम "यथ क्षि;ताम ।

दा म दारोस्यता नHवक्षिवक्षिधान हा ;न" 4भव ता ।।६६।।

Whatever is the appropriate rite of worship which forms part of the ceremony of taking holy bath in the Sea which is the best of holy bathing

places, by that very procedure the worship of Lord Damodara should take place here. [66]

ताक्षिXष्णे टिरोक्षिताब्रह्मत्रणे नक्षिपु पु!जयता

व णे व णे दिदाकोHग ता0H पु रो णेपुठेन न ; ।।६७।।

महा त्सव4प्राको व ता ताता ज गरोणे न ; ।।६८१।

By the mantra “That is Lord Visnu's, etc.", Lord Brahma, etc. should also be worshipped. Great festivity should be made with playing of flute, lute, etc., singing, and reading of puranas, and then by keeping vigil at night. [67-68.1]

ताता0 प्राभ ता क्षिवमलाऽ क्षिग्नाको य w; सम ;रो ता ।६८.२।।

Thereafter when it is clear morning, lighting of the sacred fire should be done. [68.2]

अष्ट क्षेरो णेमत्र4 णे सक्षिमदा ज्य;रूनक्षिपु ।

ला ज न्मधास क्षिमक्षिन्मश्री अ हुय च्च ताता0 क्षिश्रीयH।।६९।।

सक्तं!न ष्ट त्तरो%ता4ब्रह्म दा न 4तादान्ताता0 ।

अष्ट हुता व जहु य त्क्रम दाको Hको%क्षिस्ताला0H ।।७०।।

ब्रह्म णे4न रोदा 4दाक्षे4वक्षिसष्ठ 4ग3ताम 4ताथ ।

सनत्को म रोमसिंत्र ; भरोX ज 4; कोश्यपुम ।।७१।।

दाव स"समगस्त्य 4; महा दाव 4ताता0 पुरोम ।७२१।

With the eight-syllabled mantra of Lord Narayana (Visnu), offering of sacred firewood, ghee and charu should be made to the sacred fire. Then with the Srisūkta, parched rice mixed with honey and sacred firewood should be offered one hundred eight times to Goddess Laksmi. At the end thereof, eight oblations with sesame should be offered each for Lord Brahma and others in due order: to Lord Brahma, Narada, Daksa, Vasistha, Gautama, Sanatkumara, Atri, Bharadvaja and Kasyapa, and to Durvasa and Agastya, and thereafter to Lord Siva. [69-72.1]

क्षिवख्य ता वष्Hणेव ह्ये ता क्षिवष्णे रूपु न स%4य0 ।।७२.२।।

They are all indeed well-known as devotees of Lord Visnu and are the forms of Lord Visnu: there is no doubt regarding this. [72.2]

एता न्सम्पु!जयक्षिन्वप्रा क्षिन्वष्णे 4प्रा णे क्षिता तात्क्षेणे ता ।

हा म न्ता प्रा %न4कोBत्व दाद्य दा ; यदा"क्षिक्षेणे म ।।७३।।

सव णे"भ!क्षिषोता 4 धान 4 वस्त्री4 धा न्य 4; भक्षित्तंता0 । ७४.१ ।

By revering these wiseones, one pleases Lord Visnu atonce. At the end of the oblation the Preceptor should be fed, and one should give presents of money to the Preceptor, a cow adorned with gold, clothes and grains, with devotion. [73-74.1]

प्रा ताय व सदा व स्य भ जयक्षि Xजपु 4गव न ।।७४.२ ।।

For the pleasure of Lord Visnu the foremost Brahmins should be fed. [74.2]

सव\पु; रोसक्षिहाता4दाद्य म दारो4 ताता0 ।।७५।।

Then Lord Damodara together with all the accompanying sacred articles should be gifted away. [75]

ॐ दा म दारो जगन्ना थ त्वन्मय 4क्षिवश्वमव क्षिहा ।

त्वदा धा रोक्षिमदा 4सव wत्व 4धाम0" सवभ" वन0 ।।

त्वत्प्रास दा Xता4; णेwसस म्पु!णेwतादास्ता म ।।७६।।

“Om, O Lord Damodara, O Lord Jagannatha, the universe is verily permeated by Thee. Thou art the support of all this; Thou art Righteousness and the Origin of all. By Thy grace the holy Observance has been performed by me; may it be perfectly complete in all respects ! [76]

दा म दारो0 प्रादा ता ; ग्रहा ता ; वBषोध्वज0 ।

प्रादा यता जगन्ना थ0 प्रा यता 4म जगद्भुगरु 0 ।।७७।।

Lord Damodara is thegiverandLord Siva the receiver. The Lord Jagannatha is being gifted away; may the Master of the world be pleased with me !” [77]

इक्षिता मन्त्र 4जपुन्दाद्य दा ; य य" सरो त्तमम ।

सम प्य पु!जय द्भाक्त्य स्ता!य त्त 4; प्रास दाय ता ।।७८।।

Reciting this mantra, the Chief of the gods Lord Visnu should be presented to the Priest. Having concluded the worship, he should honour the Priest with devotion, extol him and also please him. [78]

आ; य >पुटिरोता ष्ट ता ता ष्ट भवक्षिता म धाव0 ।

तात्तद्रौर्व्या क्षिणे ;ताता दाद्य क्षिXप्रा भ्य एव क्षिहा ।।७९।।

When the Preceptor is satisfied, Lord Visnu is pleased. Then various kinds of articles should indeed be presented to Brahmins. [79]

ताता0 स्वय 4व Hभ ञ्ज ता इष्ट0H क्षि%ष्ट0H स्वबान्धाक्षि भ0 । ८०.१ ।

After this he himself should eat along with his dear ones, noble persons and own relations. [80.1]

; ता म स्"यव्रता4;दा 4प्राक्षिताष्ठ प्यक्षिवधा नता0 ।।८०.२ ।।

यथ त्तंफलासम्पुन्ना क्षिवष्णे ला कोमव प्रो य ता ।८१.१ ।

Having instituted this holy Caturmasya Observance in accordance with rule, one becomes endowed with the benefit as stated, and attains to the realm of Lord Visnu. [80.2-81.1]

श्रीक्षि तास्मक्षिBतापु रो णे षो न ता0 पुरोत़ारो4 व्रताम ।।८१२।।

यन न क्षिष्ठताम त्र णे कोBताकोBत्य भव न्नारो0 ।

क्षिवष्णे 0प्रा क्षिताकोरो4य दाङ्Bन ताथ न्यXता 4क्षिXज 0 ।।८२।।

There is no holy Observance higher than this in the Vedas, smritis and puranas, by the mere performance of which man fulfils the purpose of his life; and O Sages, there is no other holy Observance so pleasing to Lord Visnu as this. [81.2-82]

क्षितालापु त्रसहास्रHस्ता गव 4;वH यता यता 0H ।

कोBष्णे क्षिजन%ता न क्षिपु कोन्य न मयता न ; ।।८३||

दात्त्व यत्फलाम प्रो क्षिता कोBत्वताHXतामत्त मम ।

स धा"क्षित्रको टि-ता थ "न मक्षिभषो कोफला 4ताथ ॥। ८४ ।।

प्रा प्रो क्षितातात्फला4क्षिवप्रा य 4य 4को मयता नरो0 ।। ८५ ।।

Whatever benefit one obtains by giving away thousands of vessels full of sesame, tens of thousands of cows, a hundred black-antelope skins, and

ten thousand girls in marriage, O Sages, all that benefit a man attains together with the reward of bathing in the three and half crores of the holy bathing places, as also whatever he desires, by performing this most excellent holy Observance. [83-85]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य
वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा
; ता म स्"यव्रताक्षिवक्षिधान म"कोH न;त्व टिंरो% ऽध्य य0 ।।३९ ।।

Thus ends the Thirty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Procedure for the Caturmasya Observance."

;त्व टिंरो% ऽध्य य0

Fortieth Chapter

FestivalofCoveringthe Lord

।। जक्षिHमक्षिनरुव ; ॥

म ग"% षो> क्षिसता पुक्षे षोष्ठ्य 4प्रा वरोणे त्सवम ।

कोBत्व दाष्Bट्व नरो भक्त्य वHष्णेव 4ला कोम प्रो य ता ।।१।।

क्षिवधा न4तास्य वक्ष्य क्षिमध्%4नB य ऽधान ।२.१ ।

Jaimini said: Performing or witnessing with devotion the festival of 'Covering' the Lord on the sixth day of the bright fortnight of the month of Margasirsa, a man attains to the Abode of Lord Visnu. I shall speak about its procedure: listen now, O Sages. [1-2.1]

व स ऽक्षिधाव स 4को व ता पुश्चम्य 4क्षिनक्षि% कोमक्षि"वता ।।२.२।।

In the night of the Fifth day, one who is conversant with the rite should perform ceremonial placing of the clothes forconsecration. [2.2]

दाव ग्र मण्डपु को य त्"पुद्ममष्टदाला क्षिन्वताम ।

दिदाक्पु ला न्पु!जयदि क्षे क्षे त्रपु ला4गणे क्षिधापुम ॥३॥

;ण्डप्रा;ण्ड3 ; बाक्षिहाश्चता र्दिदाक्षे प्रापु!जयता ।४.१ ।

In a pavilion in front of the Lord an eight-petalled lotus should be drawn. The Guardians of the quarters should be worshipped in the respective directions; and outside, in the four directions the Protector of the sacred place, Lord Ganesa, as also Canda and Pracanda should be properly worshipped. [3-4.1]

मध्य पु त्र 4सम धा य प्रा क्षेय Xखव टिरोणे ।।४.२।।

द्य ता नस्त्व क्षितामन्त्र णे च्छ दायदि व्यार्व सस ।५.१ ।

In the centre, thesacred pot shouldbe placed andsprinkled with water through a cloth, and it should be covered with a beautiful sacred cloth with the mantra 'dyutanastva, etc.' [4.2-5.1]

सधा क्षि!पुता4वस्त्रीज ताम कोसिंव%क्षितासख्4यकोम ।।५.२।।

तान्मध्य स्थ पुय न्मन्त्र4वHष्णेव 4; समच्च रोन ।६.१।

Properly uttering themantraofLordVisnu, insidethattwenty-one well-scented clothes shouldbeplaced.[5.2-6.1]

अन्यन व सस ताक्षिद्ध सम च्छ द्य प्रायत्नता0 ।।६.२।।

स्पुBष्ट्व जपु न्मन्त्रक्षिमम 4सस्4मरोन्पु रुषो त्तमम ।७.१।

It should indeed be well covered with care with another cloth, and touching it, this mantra should be uttered remembering properly the Supreme Being: [6.2-7.1]

आच्छ दाको य जगता 4ता जस क्षिवष्णे रोर्व्याय0 ।।७.२।।

वसन त्तस्य वस्त्रीत्व 4वसव स जगत्पुता0 ।८.१।

"The Immutable Lord Visnu envelops the worlds with His brilliance; with His presence, O raiment, you remain as the garment of the Lord of the world". [7.2-8.1]

इन्द्रौघ षोस्त्व क्षितारोक्षे 4क्षिवदाध्य त्तस्य स्व"ता0 ।।८२।।

पु!जय द्वीन्धापु ष्पु भ्य 4ताता दाव 4प्रापु!जयता ।

सव"लापु 4प्राको व ता नBत्यग ताHन"य क्षिन्ना% म ।।९।।

Uttering the mantra 'Indraghosastva, etc.', the protective measure should be fixed all around it, and it should be worshipped with sandal-paste and flowers. Thereafter the Lord should be excellently worshipped and His anointing with all the different unguents should be done. The night should be passed with dancing and singing. [8.2-9]

ताता ऽरुणे दाय को ला प्रा ता0 सन्ध्य सम पुता0 ॥

पु न0प्रापु!जयदा व 4पु!व"वत्सस म क्षिहाता0॥१०॥

Then at dawn time, towards the time of performance of early-morning rituals, the Lord should again be worshipped as before, with full attention. [10]

तातास्ता4पु!क्षिजता 4वस्त्रीसमहा!4बाक्षिहारो नय ता ।

को पु "सपुट्टाक्षे3म ढ्यं4ताथHव च्छ दिदाता4क्षिXज 0 ॥११॥

छत्रध्वजपुता को क्षिभक्षे मरो न्दा लानHस्ताथ ।

ग ताव दिदात्रनBत्याक्षेना! क्षित्कोरोणे न ; ॥१२॥

प्रा स दा 4क्षित्र0पुटिरोभ्राम्य दाव 4क्षि0त्राभ्राक्षिमवत्त

आच्छ दिदाता4तादा कोBष्य सस्4को य X" क्षेणे दिदाक्षिभ0 ॥१३॥

After that, O Sages, the entire lot of clothes so worshipped should be taken out. It should be enriched with linen of cotton and silk and covered in

a like manner. Amidst parasols, banners, flags and waving of chowries, singing, music and dancing, and flowers being thrown up, it should be taken around the temple three times and thereafter it should be taken around the Lord thrice. Then removing the cover, it should be sanctified by the glancing by the Lord, etc. [11-13]

सप्तक्षिभ0 सप्तक्षिभदाव> न्व स क्षिभ0पुटिरोवष्ट यता ।

मख वज "ता सव ङ्"ग4% ताप्रा वरोणेHर्मिXज 0।।१४।।

O Sages, the Deities should be covered with seven clothes each as winter clothes, on the entire Body, leaving the face. [14]

ता म्बा!ला4 ; क्षिनवद्य थ कोपु!"रोलाक्षिताको 4 ताथ ।

दाव! क्षे"0Hप्रापु!ज्य थको य "न्ना रो जन4क्षिवभ 0।।१५।।

Then, after offering betel as also a string of camphor, and excellently worshipping with the sacred bent grass and unbroken raw rice, the sacred light should be waved before the Omnipresent Lord in adoration. [15]

क्षिहाम गम नBसिंसहा 4य प्रा वण्Bवक्षिन्तास; ला कोH0 ।

पुश्यक्षिन्ताप्रा वBसिंताय व न ता षो 4म हासव4Bक्षिता0 ।।१६।।

For those who cover Lord Narasimha with nice clothes at the onset of winter or those who see the 'Covering' festival, there will be no cover of delusion. [16]

ता Xन्Xव ता% ता त्थभय 4न प्रो वता क्वक्षि;ता । १७.१ ।

They will never get the fear on account of the pairs of opposites, wind and cold. [17.1]

क्षिवष्णे दाव> क्षिधादाव स्य इम 4प्रा वरोणे त्सवम ।।१७.२।।

भक्त्य य वHप्रापुश्यक्षिन्ता सव न्"को म नव प्रो य0 ।१८.१।

This is the festival of 'Covering of Lord Visnu', the Presiding Lord of the gods; those who indeed see it with devotion, will have all their desires fulfilled. [17.2-18.1]

भगवन्ता4समदि श्यब्र ह्मणे भ्य0प्रादा पुयता .।।१८२।।

ग रुभ्यश्च न्यदाव भ्य दा न न थभ् य एव ; ।

% ताप्रा वरोणे4दाद्य त्सत्कोBत्य पुरोय मदा ।

दादा क्षिता भगव न्प्रा तास्तास्म Hवरोमन त्तमम ।।१९।।

Treating it all as intended for the Lord, one should present winter clothes to Brahmins; and one should also give this to teachers, other gods, as well as to the destitutes and the helpless ones, with proper honour and great joy. Thereby the Lord becomes pleased and confers on him an incomparable boon. [18.2-19]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य
वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा प्रा वरोणे त
न म ;त्व टिंरो% ऽध्य य0 ||४०||

Thus ends the Fortieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Festival of Covering the Lord."

एको;त्व टिंरो% ऽध्य य0

Forty-first Chapter

The Pusya-Bath Festival

।। जक्षिHमक्षिनरुव ; ।।

पु ष्यस्त्रा न त्सव4वक्ष्य यथ क्तं4 ब्रह्मणे पु रो ।

पु ष्यक्षेणे>सय4क्तं पु3णे"म स यदा भव ता ।।१।।

पु3षो म क्षिस ताथ को य त्"पु ष्यस्त्रा न त्सव 4हारो 0 ।२.१।

Jaimini said: I shallspeak about the festival of Pusya- Bath as it was told formerly by Lord Brahma. When the full-moon day of the month of Pausa is in conjunction with the Pusya star, then the festival of Pusya Bath of Lord Jagannatha should beperformed. [1-2.1]

एको दाश्य 4प्राको व ता ऐ% न्य मको4 रो पु"णेम ।।२.२।।

ताता0 प्राक्षितादिदान 4को य त्"प्राक्षिताम य 4हारो गB"हा ।

नBत्यग ता पुहा रोHश्च प्राक्षितारो त्र 4बासिंला हारो ता ।।३।।

Placing of sacred sproutsshould be done in the north-eastern direction on the Eleventh day of the fortnight. After that, daily this should be done near the image of Lord Jagannatha in the temple, and with dancing, singing and presents, every nightofferings should be made tothe Lord. [2.2-3]

;ता दा%" क्षिन% य 4ता को म्भ न मक्षिधाव सनम ।

एको % क्षिताप्राम णे न 4 ताथ स्वणे"मय ञ्छ भ न ।।४।।

गर्व्यासर्मिपु0प्रापु!णे थ्रयु ेस्थ प्रयदा को सिंव%क्षिताम ।५.१।

In the night ofthe Fourteenthday thereshouldbe the ceremonial installation of the sacred pots numbering eighty-one. Also, twenty-one auspicious golden pots completely filled with cow's ghee should be placed. [4-5.1]

को रोयत् सवता" भद्रौ 4मण्डला 4पु रोता हारो 0 ।। ५.२।।

In front of Lord Jagannatha the Sarvatobhadra (auspicious in every way) sacred diagram shouldbe drawn.[5.2]

तान्मध्य बाBहादा धा रो4 स्थ पुय पु"णे4%भ म ।

रो त्र3 ज गरोणे 4को स्वाBत्य दिदाक्षिवस्तारोH0 ।।६।।

In the centre thereof anauspiciousmirror withabig stand should be placed. Vigil should be observed at night with extensive singing, dancing, etc. [6]

प्राभ ता बाक्षि नको य w; को य त्त" Hवता 4क्षिXज 0 ।

पु ला % क्षिभ0 सक्षिमक्षिद्भास्ता ;रुणे सर्मिपुषो ताथ ।।७।।

ब्रह्मक्षिवष्णे क्षि%व भ्यस्ता प्रात्य को4 ता सहास्रकोम ।

स्वसिंलागमन्त्रजH "हुय त्तदान्ता पु रुषो त्तमम ।।८।।

पु!जयदा पु ; रोHस्ताHरो दा%प्रा"क्षिताक्षिबाक्षिम्बाताम ।९.१।

O Sages, next morninglighting of thesacred fire for making offering to the Deities should be done. With the sacrificial fire-wood of the flame-tree, Caru and ghee, a thousand oblations should be offered each to Lord

Brahma, Lord Visnu and Lord Siva with their respective characteristic mantras. At the end thereof Lord Jagannatha reflected in the mirror should be worshipped with the prescribed sacred services. [7-9.1]

ताता0 पु रुषोसक्तं! न को म्भ 4स्ता नक्षिभमन्त्रयता ।।९ २।।

Then by the Purusa Sukta those sacred pots should be consecrated. [9.2]

ता नHव क्षिच्छद्रौधा रो णे स्ना पुय त्पु रुषो त्तमम ।

पु वम न यकोHदाव> ञ् सक्तं! नताता0पुरोम ।।१०।।

By the same Sukta, with the uninterrupted flow of water from them Lord Jagannatha should be bathed. Then the Deities should be bathed uttering the Pavamani hymns and thereafter with Srisūkta. [10]

सर्मिपु0 को म्भ0Hस्ना पुय च्च ग यत्र्य ;ताता0 पुरोम ।

वHष्णेर्व्या गन्धाता यन श्रीसक्तं;य"ता ।।११।।

सहास्रधा रोय दाव 4ताता क्षिनम ल्"यमत् सजBता ।

दाव ङ्ग4ला पुयद्रौ न्धाद्धH; क्षिवग्रहा ।।१२।।

After that they should also be bathed with the pots of ghee by the Visnu Gayatri mantra. Then with the chanting of Srisūkta, with fragrant water issuing in thousand streams, the Lord should be worshipped. Thereafter the articles which will be Nirmalya should be laid aside. The Body of the Lord in the image should be smeared with fragrant articles and sandal-paste. [11-12]

यथ स्थ न4यथ % भमलाङ्को रो श्च4यता ।

सग न्धासम न म ल्यHभ!"पोक्षता रोम ।।१३।।

Ornaments as would look beautiful should also be fixed at the appropriate places, and after that the Lord should be adorned with garlands of fragrant flowers. [13]

अष्ट यधा क्षिन दाव स्य ;क्र दा क्षिन न्यसत् पु रो0 ।

रोत्रच्छत्र4समक्षि च् त्य पु!जयत् पु रुषो त्तमम ।।१४।।

लाक्ष्म्य य क्तं4 पु नर्मिवप्रा उपुहा रोH0 समक्षिBद्धमता ।

%ङ्खषो पु!यम" णे षो क्षिस्नाग्धागम्भ रोन दिदाषो ।।१५।।

; मरो न्दा लार्व्याग्र स व श्य स रुक्षि;रो स ; ।

म ङ्गल्यग तानBत्य द्य0H स्ता क्षितापु ठे षो बाक्षिन्दान म ।।१६।।

जय%ब्दा 4प्राको वत्"स क्षिXज क्षिताषो महु महु "0 । १७. १ ।

The eight weapons of the Lord like discus etc. should be placed in front. The gem-parasol should be raised high and, O Sages, Lord Jagannatha together with Goddess Laksmi should be worshipped again with offerings in a grand manner. At that time conches should be filling the atmosphere with soft and deep sounds, and charming harlots would be busy waving the chowries. There should be auspicious singing, dancing, etc., and reciting of the praises of the Lord by the heralds, and Brahmins would be repeatedly making the sound 'Victory to Thee!'[14-17.1]

दाव! क्षे" अक्षिलाक्षिभश्च क्षित्रक्षिभ0 सम्पु!ज्य को %वम ।।१७.२।।

ग सर्मिपुदा पुकोH0 स्वणे"पु त्रकोHरोक्षिताक्षिनमला"

न रो जय ज्जुगन्ना थ 4कोपु!"रोयता वर्मिताक्षिभ0 ।।१८।।

After excellently worshipping Lord Kesava(Jagannatha) with offering of holy bent grass (panicum dactylon) and sacred raw rice held in joined palms three times, waving of lights in adoration of Lord Jagannatha should be performed with very bright lamps of cow's ghee, in golden hanging wicks, coveredwith camphor. [17.2-18]

स्वणे"पु त्रक्षिस्थता4; रु ता म्बा!ला 4सपु टिरोष्कोBताम ।

%न0H %नHय%" प्रात्यको 4 क्षिवक्षिनव दायता ।। १९।।

Nice, well cleanedbetelkept in a golden vesselshouldbe offered to each Deity near the mouth gently and slowly. [19]

आ; य"दाक्षिक्षेणे 4दाद्य द्भुब्र ह्मणे 4श्चवH पु!जय ता ।।२०।।

Monetary present to the Priest should be given and Brahmins should also be honoured duly. [20]

पु ष्यस्ना न त्सव4पु ण्य 4य पुश्यक्षिन्ता म दा क्षिन्वता 0 ।

सम्पु!णे"सव"को म स्ता व्रज यव >ष्णेव 4पुदाम ।।२१।।

All the desires of those who see the holy festival of Pusya Bath joyously would be completely fulfilled and they will go to the Abode of Lord Visnu [21]

रो ज्यभ्राष्ट लाभद्रौ ज्य4स व"भ3म 4; क्षिवन्दाक्षिता।

अपु त्र मताBवत्स व पु त्र 4दा घ "यषो 4लाभ ता ।।२२।।

One who has lost kingdom gets back the kingdom, and also becomes a universal sovereign. A woman without a son or whose son is dead, gets a son with a long span of life. [22]

दा टिरोद्यन %न4धान्य4ब्रह्मव;स"को रोणेम ।

पु ष्यस्ना न4को र्मिताता 4व0 %Bणे ध्व4; त्तरो यणेम ||२३||

The holy Pusya-Bath which removes poverty, bestows wealth and brings about divine brilliance, has been described to you. Hear also about the Festival of Uttarayana (Northern Course of the Sun). [23]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्नय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा

पु ष्यस्ना नमहा त्सबावणे"न4न मHको;त्व टिंरो% ऽध्य य0।। ४१ ।।

Thus ends the Forty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurăna, a compendium of eighty-one thousand verses, entitled "Description of the Great Festival of Pusya Bath."

क्षिX;त्व टिंरो% ऽध्य य0

Forty-second Chapter

Festival of Uttarayana

| जHक्षिमक्षिनरुव ; ॥

मगBरो सिं% सक्र4मक्षिता यदा भ स्व क्षिन्Xज त्तम 0 ।

उत्तरो % 4क्षिजगक्षिमषो स्तादा स्य दात्त रो यणेम ।।१।।

Jaimini said: O most excellentSages, when the Sun crosses into the Zodiacal sign of Capricorn intending to go to the northern region, then it would be Uttarayana (the NorthernCourse of the Sun). [1]

तास्य सक्र4मणे थ w; य वत्स्य तिंव%क्षिता0 कोला 0 ।

महा पु ण्यताम0 को ला0 क्षिपुताBदाव क्षिXजक्षिप्राय0 ||२||

The twenty Kalas(unitsof time) inthe middle of the Sun's crossing constitute an extremely holy period which is dear to the forefathers, gods and Brahmins. [2]

तात्र स्ना त्व क्षिवधा न न ता थ"रो जजला नरो0 ।

न रो यणे4समभ्यच्य "कोल्पुवक्षेBोम्य ; ।।३।।

प्राक्षिवश्य दाव ता ग रो4 कोBत्व ता

4क्षित्र0 प्रादाक्षिक्षेणे म । मन्त्ररो ज न सम्पु!

ज्य दाव 4श्री पु रुषो त्तमम ।।४।।

ताथ बाला4सभ द्रौ 4; स्वमन्त्र णे प्रापु!जय ता ।५.१।

At that time a man should bathe in accordance with rule in the water of the Sea which is the Chief of holy bathing places, and after worshipping Lord Narayana and bowing to the Kalpa Banyan tree, he should enter the temple. Having gone round Lord Sri Purusottama (Jagannatha) three times and worshipping Him with the chief mantra, he should likewise worship Lord Balabhadra and Goddess Subhadra with their own respective mantras. [3-5.1]

दाष्ट्राB त्तरो यणे दाव 4मच् यता दाहा बान्धान ता ।।५.२।।

Seeing the Lord at the time of the Northern Course of the Sun, one is freed from the bodily bondage. [5.2]

क्षिवधा न4तास्य वक्ष्य क्षिमध्%4Bवन 4महाता ।

सक्र4 न्ता0 पु!व"दिदावस नव 4% सिंला सको टिट्टाता म ॥६॥

प्रा स दापु!व"दा% ; स्थ पुक्षियत्व क्षिधाव सयता । ७.१ ।

I shall tell about its procedure which is greatly purifying; listen. On the day prior to Sankranti (transition of the Sun to the next sign of the Zodiac), well pounded new rice should be placed in the eastern part of the temple and its ceremonial installation should be done. [6-7.1]

नव न व सस व ष्ट्यो दाव स"षो"पुपु ष्पुकोH0 ।।७.२।।

पु!जक्षियत्व मन्त्रय X HकोBष्णेस्त्व मक्षिभरोक्षेता ।८.१ ।

Covering it with anew cloth andworshipping with holybent grass, mustard and flowers, it should be consecrated with the mantra 'May Lord Krsna protect you !" [7.2-8.1]

ताक्षिस्मन्नाव क्षिन% य म व्र्याता ता जगदा क्षि%ता0 ।।८.२ ।।

प्रात्य; सक्षिन्नाधा3 न त्व भ वयदा को ता क्षिधाय ।

उपु; रो वक्षि%ष्ट भ्य 4पु!जयX Hसम क्षिहाता0 ॥९॥

When that three-hour period of the nighthas passed, the representative image of Lord Jagannatha should be taken near Him, and it should be meditated upon with the thought of the identity of both; with the remaining sacred services they should verily be worshipped with a composed mind. [8.2-9]

ताता क्षिनम ल्"यवसनम ला मस्य 4क्षिनधा पुयता ।१०.१।

Thereafter the clothes andgarlandsofferedto LordJagannatha should be taken out and put on the representative Image. [10.1]

महा समBद्भुध्य ता म; wक्षित्रदाव>ताH0 मय्त्त.२ ।।

Then with great pomp the representative Image should be taken thrice around the Deities. [10.2]

आन्दा क्षिलाको य म रो प्य प्रा स दाX रोम नयता ।११.१।

Placing it on a swing, it should be brought to the doorway of the temple. [11.1]

क्षित्रक्षिवक्रम 4क्षित्रक्षानमणे क्यक्रमणे 4क्षिवभ म ।।११.२।।

क्षिवडम्बायन्ता4ता 4ला ला 4प्रा स दा 4भ्रा मय च्च ताम ।

क्षित्रयोन्ता पु नरोङ्को ; सस मद्भुBध्य %न0H %न0H ।।१२।।

दा क्षिपुको %तासरु4द्धतामस वरोणे न्तारो ।

छत्रध्वजपुता को क्षिभनB"त्यव दिदात्रग ताकोH0 ।।१३।।

The all-powerful Lordwho as Trivikrama (Vamana) had covered the three worlds with three steps, should be taken round the temple three times representing that sport of His, and at the end thereof, once more, in the proximity of the Deities, slowly and gently, and with great pomp. This should be done amidst hundreds of lamps which would be completely keeping off darkness from the surrounding area, and in the midst of parasols, banners and flags, and dancing,music and singing. [11.2-13]

ता %न"पुटिरोक्षे णेपु ताको न 4महा त्मन म ।

न ; क्षि; न 4%रो रो ऽस्य नव ङ्ग भ्रामणे 4ताता0 ।।१४।।

For those high-souled ones whosesins aredestroyed by seeing Him, there will be no mark of sin on their body: thence there is the movement of the Lord with a new Body. [14]

अन य क्षिन्ता तादा य ता4महा य न्ता 4क्षित्रक्षिवक्रमम ।

लाभन्ता व क्षिजमधा स्य फला 4ता व Hपुदा पुदा ।।१५।।

At that time those who follow Lord Trivikrama moving in the festival, attain at each step the benefit of a horse- sacrifice. [15]

प्राथमभ्रामणे4दाष्Bट्व मच् यता पुश्चपु ताकोH0 ।

मक्षिलान कोरोणेHमच् "यक्षि Xता य 4भ्रामणे4 क्षिXज 0।। १६।।

By seeing the first round of movement one is freed from the five sins'; by seeing the second round of movement, O Sages, one is freed from acts causing defilement. [16]

अपु त्र कोरोणेHदाष्ट्रा"B ताBता य4भ्रामणे 4ध्रुव म ।

उपुपु ताकोपु पुH; ;ता थ wमच् यता ताता0 ।।१७।।

पु न0 प्राभ ता दाव % 4प्राक्षिलाम्पु द्रौन्धा;न्दान0H ।

वस्त्री लाङ्को रोम ल्य%H भ!षोक्षियत्व यथ क्षिवक्षिधा ।। १८ ।।

पु!जयदा पु ; रोHस्ता4यथ %क्षित्तंसमक्षिB़द्धमता । १९१ ।

By seeing the third round of movement, one is surely released from degrading acts; and by seeing the fourth, one is freed from the sins due to minor offences2. Thereafter, in the morning the Lord of the gods should again be smeared with fragrant articles and sandal - paste. He should also be adorned

1. Forfive sins(or great sins) seenote4, Chapter15

2. Which include killing cattle, forgetting the Veda, breaking a vow of chastity, offending theGuru, etc.

appropriately with clothes, ornaments and garlands, and worshipped with the sacred services in a grand manner as per one's capacity. [17-19.1]

न रो जक्षियत्व दाव %4तान्दाला नक्षिधाव क्षि़सता न ।।१९२।।

स्थ ला षो % ताको म्भ स दाक्षिधाखण्ड ज्यक्षिमक्षिश्रीता न

सन टिरोको ला%कोला ञ्छB़्गव रोदाला क्षिन्वता न ।।२०।।

प्रा स दा 4क्षित्र0 पुटिरोभ्रा म्य नय वसम पुता0 ।

पु4क्षित्तं%0स्थ पुयदा ग्र गन्धापु ष्पु क्षेता क्षिन्वता न ।। २१।।

Having waved the sacred light before the Lord of gods in adoration, the rice grains which were ceremonially installed on the ground, should be

mixed with curd, sugar-candy and ghee in golden pots, together with pieces of cocoanut, combined with bits of ginger, and after taking them around the temple thrice, they should then be brought near the Lord. Putting sandal paste, flowers and sacred unbroken rice on them, these should be placed in a row in front of the Lord. [19.2-21]

ज वन4सव"भता! न 4जनकोस्त्व4जगत्प्राभ ।

त्वन्मय 0% लाय ह्वे ता त्वयबाक्षिनता 0प्राभ ।। २२।

"O Lord of the world, Thou art the life of all beings and also the Father. These grains of rice are verily permeated by Thee, and, O Lord, produced by Thee alone. [22]

ला को न ग्रहाणे थ "य गBहा ता क्षि;ताक्षिवग्रहा ।

ताव प्रा त्यH कोBता न ता न्गBहा णे पुरोम श्वरो ।।२३।।

O Lord who hast assumed the appropriate Form for bestowing kindness on the world! These have been made for Thy pleasure: pray, accept, O Supreme Lord ! [23]

त्वक्षिय ता ष्ट जगत्सव"मन न प्राभक्षिवष्यक्षिता ।

स्व हा को रोस्वधा को रोवषोट्को रो दिदाव3कोस म ||२४||

आप्य यन भक्षिवष्यक्षिन्ता ताHरो व प्य क्षियता4जगता ।

रोक्षेसव"जगन्ना थत्वन्मय 4स;रो ;रोम ।।२५।।

When Thou art pleased, thereby all the world will prosper; the Svahakara, Svadhakara and Vasatkara3 will be gladdening to the gods, and by them alone the welfare of the world will be enhanced. O Lord Jagannatha, protect the whole world consisting of the moving and the non- moving things, which is permeated by Thee". [24-25]

इक्षितासम्प्रा थ्र्यय"दाव % 4% क्षिलास्ताम्बा क्षिन्नाव दायता ।

तान्मय न्भक्ष्यभ ज्य %4 दाक्षिधाको म्भ न्सग क्षिन्धान0 ।।२६।।

कोपु!"रोखण्डमटिरो;;णे!"य त्तं क्षिन्नावदा.यता । २७१ ।

Thus making entreaty to the Lord of gods, the clusters of rice should be offered. Also, the various kinds of food made with them and fragrant pots

of curd, mixed with camphor, sugar-candy and black-pepper powder, should be offered. [26-27.1]

ब्र ह्मणे न्पु!जय द्भाक्त्य दाव दाव पु रो0क्षिस्थता.न ।।२७२।।

ता भ्य0प्रादाद्य द्भाक्त्य ता ञ्छ ल्य दा न्भगवक्षिद्धय .। २८१।

With devotion the Brahmins present in front of the Lord of gods should be honoured. Considering them as the Lord Himself, with devotion those rice, etc. should be given away to them. [27.2-28.1]

इम 4महा त्सव 4क्षिवप्रा 0 पु रो कोल्पु ;कोश्यपु0 ।।२८.२।।

स ; ससिंBष्ट क्षिवक्षिनम य" भगवत्प्रा तायऽ कोरो ता । २९.१ ।

3.Exclamations uttered during oblations

O Sages, in a previous Kalpa, Kasyapa, after bringing about Creation, performed this great festival for the pleasure of the Lord. [28.2-29.1]

य पुश्यन्त्यत् सव 4;Hन 4कोश्यपु न क्षिवक्षिनर्मिम्ताम ।। २९२।।

सव"दा सवको" मHस्ता पु!णे 0" % ;क्षिन्ता न क्षिXज 0 ।

उक्षिषोत्व क्षित्रदा%0H स धा wकोल्पु न्ता म क्षेम प्रो य0 ||३०||

Those who see this festival established by Kasyapa, are always contented as all their wishes are fulfilled, and they do not have to grieve, O Sages. They dwell along with the gods, and at the end of the Kalpa they will attain Liberation. [29.2-30]

महा नसस्यसस्4को रो4 व न0 सस्4को रोमव ; ।

अत्र क्षिपुको य न्"मन य वHश्वदाव 4दिदान दिदान ।। ३१ ।।

Consecration of the kitchen and sanctification of the fire should be done for this festival also, O Sages, and offering made to all the gods everyday. [31]

आधा नसस्4कोBता व न3भगवद्भुभ क्तंय रोम ।

प्रात्यहा4पु कोम धात्त दिदार्व्यारूपु क्षितारो क्षिहाता ||३२||

When the fire has been lighted with proper sanctification, Goddess Laksmi, remaining invisible, with a Divine Form everyday does the cooking of the food for the Lord's eating. [32]

अक्षिस्मन्महा पु ण्यताम उत्सव पुरोम त्मन0 ।

ता ला पु रुषोदा न दिदा को टि-को टि-ग णे 4भव ता ।।३३।।

In this most highlyholyfestivalof theSupremeBeing, holy act like making gift equal to a man'sweight,etc. becomesmultiplied crores of times. [33]

स्ना न4दा न 4तापु हा म0 स्व ध्य य0 क्षिपुताBतापु"णेम ।

सव"मक्षेयता 4य क्षिता द्यत् सव ; त्तरो यणे ||३४||

Holy bathing, charity,austerity,oblation,scripturalstudy, libation to forefathers all that performed during this festival of Uttarayana becomes verily undiminishing.[34]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

उत्तरो यणे त्सवक्षिबाक्षिधावणे"न4न म क्षिX;त्व टिंरो% ऽध्य य0 ।। ४२ ।।

Thus ends the Forty-secondChapter of theDialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Procedure for the Uttarayana Festival."

Forty-third Chapter

The Swing Festival

।। जक्षिHमक्षिनरुव ;।।

फ ल्ग न म क्षिस को व ता दा ला रो हाणेमत्त मम ।

यत्र क्र डक्षिता ग क्षिवन्दा ला को न ग्रहाणे य व H।।१।।

Jaimini said: The excellent festival of the Lord's'Mounting the Swing' (Dola) where Lord Jagannatha verily sports for bestowing kindness on the world, should be celebrated in Phalguna month.[1]

प्रात्य; wदाव दाव स्य ग क्षिवन्दा ख्य 4ता को रोय ता ।

प्रा स दापु रोता0 को य त्"षो ड%स्ताम्भम क्षिच् ताम ।।२।।

;ता रोस्र4;ता X "रो4 मण्डपु 4वदि दाको क्षिन्वताम ।

; रु;न्द्रौ तापु4म ल्य; मरोध्वज% क्षिभताम ॥३॥

The representative Image of the Lord of gods, named Lord Govinda, should be got made. In front of the temple a high quadrangular pavilion should be erected with sixteen pillars and four gates, and provided with an altar. It should be having a charming canopy, and looking beautiful with garlands, chowries and banners. [2-3]

भद्रौ सन4वदि दाको य 4श्री पुणे को ष्ठक्षिनर्मिमताम ।

फल्ग!त्सव 4प्राको व ता पुश्च हा क्षिन त्र्यहा क्षिणे व ।।४।।

In the altar thereshould be a splendidseat madeof the wood of Sriparni (Gmelina arborea) tree. This Phalgu festival' should be performed for five days or three days. [4]

फ ल्ग न्य 4पु!व"ता क्षिवप्रा श्चता दाश्"य 4क्षिन% मख ।

व नय त्सव4प्राको व ता दा ला मण्डपुपु!वता"0 ॥५॥

Before the full-moon dayof the month of Phalguna,O Sages, on the fourteenth day of the fortnight, at dusk the Fire-ceremony should be performed to the east of the Swing-Pavilion. [5]

ग क्षिवन्दा न गBहा ता4ता य त्र ङ्ग 4तात्प्राको र्मिताताम ।

आ; यव"रोणे4कोBत्व वसिं न क्षिनमथ"न द्भावम ।।६।।

भ!सिंम सस्4कोBत्य क्षिवक्षिधावत्तणेBरो सिं% महा च् यम ।

सस म 4को रोक्षियत्व ता वसिं न तात्र क्षिवक्षिनक्षिक्षेपु ता ।।७।।

This is stated to bepart of the festival, having received favour of Lord Govinda. After the Priest is selected with honour, fire should be produced by rubbing sacrificial wood. Sanctifying the ground according to procedure, and having got the mass of the tall grasses perfectly levelled, there the fire shouldbe placed. [6-7]

पु!जक्षियत्व क्षिवधा न न को ष्म ड4क्षिवक्षिधान हुन ता ।

ग क्षिवन्दा 4पु!जक्षियत्व ता भ्रा मयत् सप्त ता 4क्षिवभ म ॥८॥

Having worshippedin conformitywith the rule,oblationshould be offered as per the Kusmaṇḍa procedure. Then Lord Govinda should be worshipped and the all- powerful Lord should be seven times taken around it [8]

यत्न त्त 4रोक्षेयX सिं न य वद्य त्र सम प्यता ।९.१ ।

1. Festival in which phalgu, a redpowderisthrownbytheparticipants over oneanother. The festival is knownasHoli.

Till the completion of the festival, with care that fire should be preserved. [9.1]

प्रा ताय म" ;ता दाश्"य 4ग क्षिवन्दाप्राक्षिताम 4%भ म ।।९.२।।

व सक्षियत्व हारो रोग्र पु!जयत् पु रुषो त्तमम ।

उपु; रो वक्षि%ष्टस्Hता प्रात्य; "मक्षिपु पु!जयता ।।१०।।

In the three-hour dawn period of the night of thefourteenth day, the beautiful image of Lord Govinda should be placed in front of Lord Jagannatha, and Lord Jagannatha should be worshipped. By the remaining sacred articles the representative Image should also be worshipped. [9.2-10]

ताता ऽवरो प्य वसन 4म ला 4; क्षिXजसत्तम 0 ।

अ; "य 4क्षिवन्यसन् मन्त्र पुरो4 ज्य क्षितार्मिवभ वयन ।।११।।

Thereafter, O excellent Sages, takingout the clothesand garland, the reciter of the mantras should place these on the representative Image, contemplating on the Lord as the Supreme Light. [11]

ताता0 स प्राक्षिताम स क्षे ज्जु यता पु रुषो त्तम0 । १२.१।

Thereby that ImagebecomesLordPurusottama(Jagannatha) Himself. [12.1]

रोत्न न्दा क्षिलाकोय ता 4व Hनयत् स्ना नस्य मण्डपुम ।।१२.२।।

By the gem-set swing that Image should be taken to the Snana-mandapa (Bath pavilion). [12.2]

तात्र न न ता!यन" दा0H %ङ्खध्वक्षिनपु रो0सरोम ।

जय%ब्दास्Hताथ स्ता त्र0H पु ष्पुवBक्षिष्टक्षिभरो व ; ।।१३।।

छत्रध्वजपुता को क्षिभश्च मरोHर्व्या"जनHस्ताथ ।

क्षिनरोन्तारो4 दा क्षिपुको क्षिभस्तादा को य न्"महा त्सवम ।।१४।।

Amidst the sounds of various musicalinstruments, and accompanied by the sound of conch, the words 'Victory to Thee!' as also hymns and showers of flowers, there the great festival should be celebrated then, in the midst of parasols, banners and flags, chowries and fans, and lamps burning incessantly. [13-14]

आगच्छक्षिन्ता तादा दाव 0 क्षिपुता महापु रो गम 0 ।

द्रौष्ट 4;र्मिषोगणे0H स धा wग क्षिवन्दास्य महा त्सवम ।।१५।।

The gods led byLordBrahmă come atthat timealongwith the groups of Sages to see LordGovinda's Great Festival. [15]

भद्रौ सन ऽक्षिधाव स्यवH पु!जय दापु ; रोकोH0 ।

महा स्ना नस्य क्षिवक्षिधान स्नापुन4तास्य को रोयता ।।१६।।

पुश्च मBताHश्च सव%> ता षो मन्यतामन व । १७.१।

Seating Him only onthesplendid seat, theLord should be worshipped with the sacred services. His bathing should be performed by the procedure of the Great Bath, with all the sacred five liquids or with any of those. [16-17.1]

स्ना न न्ता गन्धाता यन श्री सक्षिभषो ;यता ।।१७.२।।

At the end of the Bath, sprinkling should be done with fragrant water, with the chanting of Srisükta. [17.2]

सम्प्रा क्ष्य भ!षोय व 4वस्त्री लाङ्को रोम ल्यकोH0 ।

न रो जक्षियत्व सम्पु!ज्य प्रा स दा 4पुटिरोवष्ट य ता ।।१८।।

सप्तकोBत्वस्ताता दाव 4दा ला मण्डपुम नयता ।

सस स्4कोBता य 4रोर्थ्यय य 4पुता को ता रोणे दिदाक्षिभ0 । १९.१ ।

After having sprinkled the Lord well,He should be adorned with clothes, ornaments and garlands. Sacred light should be waved before Him in adoration and after worship, He should be taken round the temple seven times. Then the Lord should be brought to the Swing- pavilion along the way which should be well decoratedwith banners, arches, etc. [18-19.1]

अधा दा% मण्डपु 4ता 4सप्त% भ्रा मयत् पु न0 ।। १९.२।।

ऊध्वदा"% पु न0 सप्त स्ताम्भव द्य 4; सप्त व H। २०.१ ।

He should againbe taken round thepavilion seven times in the lower part, again seven times on the higher portion, and seven times on the sacrificial ground having pillars [19.2-20.1]

य त्र वस न ; पु नभ्रा "मयदा को सिंव%क्षिताम ।।२०.२।।

At the end of the festival also, again twenty-one times He should be taken round. [20.2]

इय 4ला ला भगवता0 क्षिपुता महाम खटि रोता ।

रो जर्मिषोणे न्द्रौद्यम्नो टिरोता पु!वम" व क्षिहा ।। २१ ।।

This Play of the Lordwas pronouncedfromthe mouthof the Grandsire (Lord Brahma), and indeed formerly it was already performed by the royal sage Indradyumna. [21]

फलापु ष्पु पुनम्रंHश्च % क्षिखक्षिभ0 पुटिरोकोक्षिल्पुता ।

वBन्दा वन न्तारो रोम्य मत्तभ्रामरोरो क्षिवक्षिणे ।।२२।।

को दिकोला रो वमधारो न न पुक्षिक्षेगणे को ला ।

न न पु% भ रोक्षि;ता न न ग रुसधा क्षि!पुता ||२३||

प्राफ ल्ला को ताको षोण्डगन्धा म दिदादिदागन्तारो ।

मक्षिल्लाको % कोपु न्ना ग;पु4कोHरुपु% क्षिभता ||२४||

With trees bent forward with fruits and flowers, another beautiful Vrndavana[2] should be created, in which there

2. Where Lord Krsna had played in childhood

would be humming of excited black-bees. It would be pleasant with the cooing of the cuckoos and full of groups of varieties of birds. It should be arranged with different kinds of decorations, well perfumed with varieties of incense of aloe, and the atmosphere should be fragrant with the sweet odour of the groups of fully blossomed Ketaki plants (pandanus odoratissimus). It should be looking beautiful with jasmine, Asoka, nutmeg and carinpaka plants. [22-24]

तात्को नन न्ताघ"टि-ता मण्डपु ; रुता रोणे ।

भ!क्षिषोता म ल्यवसन; मरोHरुपु% क्षिभता ।।२५।।

रोत्नखव दा4 क्षिलाको य 4तान्मध्य व सय त्प्राभ म ।

सद्रौत्नमको -4 ता रोहा रो% क्षिभतावक्षेसम ।।२६।।

अनर्घ्यय"रोत्नघटि-ताको ण्डला द्भ्रा क्षिसताश्री क्षिताम ।

यथ स्थ न4यथ % भ4 दिदार्व्या लाको4 रोमज4 लाम ।।२७।।

क्षिवको; म्बा जमध्यस्थ 4क्षिवश्चधा त्र्य क्षिश्रीय यता म ||२८|

%ङ्ख;क्रगदा पुद्मधा टिरोणे4वनम क्षिलानम ।

सप्रा सन्ना4सन स 4ता 4पु नवक्षे0स्थला ज्वलाम ।।२९।।

पु रो व्या मक्षिस्थताHक्षान्नHत्नाम"स्ताकोH0 ।

कोBता ञ्जक्षिलापु -Hभक्"त्य जय%ब्दारोHक्षिभष्ट ताम ।।३०।।

गन्धाव रोप्सरो क्षिभश्च दिकोन्नारोH0 क्षिसद्ध; रोणे0H ।

हा हा हूहूप्राभBक्षिताक्षिभ0सत्वरो4 दिदार्व्याग यन0H ।। ३१ ।।

अहापु4!र्मिवकोय नBत्यग ताव दिदात्रको टिरोक्षिभ0 ।

न त्र म्बाज सहास्त्रH; पु!ज्यम न4मदा क्षिन्वता0H ।।३२।।

दिकोरोक्षिद्भ्रा0 सव"ता दिदाक्षे गन्धा;न्दानज 4रोज0 । ३३.१ ।

Inside that forest a pavilion with charming arches should be erected. It should be embellished, and decorated with garlands, cloth and chowries. Inside it, on a swing with a gemset couch the Lord should be placed. The Lord should be having a crown with genuine gems, His chest should be looking beautiful with a shining necklace, and His ears should be ornamented with ear-rings made of priceless gems. He would be looking lovely with charming ornaments at the appropriate places giving a good appearance. He would be located in the centre of a blown lotus along with Goddess Laksmi who is the Supporter of the universe. He would be holding the conch, discus, mace and lotus, wearing the garland of forest- flowers, and looking well pleased. He would be having a fine nose and a brilliant stout chest-region. The gods, with Lord Brahmă leading, present in front in the sky would be bowing their head; and with palms joined reverentially, with devotion and with the words 'Victory to Thee!' they would be extolling the Lord. Gandharvas, celestial nymphs, Kinnaras3, the Perfected ones and Caranas4, such as Haha, Huhu, etc. would be promptly worshipping the Lord with celestial songs, and with dancing, singing and playing musical instruments, with eagerness to become first, with thousands of lotus-like eyes and filled with joy. They would be throwing everywhere in all directions the powder of fragrant sandal. [25- 33.1]

उपुवश् य थग क्षिवन्दा 4पु!जय दापु ; रोको़H0 ।।३३२।

बाल्लाव वBन्दामध्यस्थ4 कोदाम्बागसासमला!

हा वहा स्यक्षिवला स्वध्वसा न4वन न्तारो ।।३४।।

ग पु क्षिभश्चHव ग पु लालाH ला न्दा क्षिलाताय नगम ।

क्षि;न्ताक्षियत्व जगन्ना थ 4क्षिवदिकोरो द्रौन्धा;!णे"कोH0 ।।३५।।

3. A kind of celestialmusicians

4. Celestial singers

सकोपु!"रोHरोक्तंपु ता%क् लार्दिHदाक्षे सम़न्ताता0 । ३६१।

Making Lord Govinda seated there, He should be worshipped with the sacred services. Thinking that Lord Jagannatha is at the centre of a group of cowherdesses at the root of a Kadamba (Nauclea cadamba) tree, is playing with gestures of sport and laughter inside the forest and is moving on a vehicle being swung in sport by cowherdesses and cowherds, red,

yellow and white perfumed powder along with camphor should be scattered on all sides everywhere. [33.2-36.1]

दिदार्व्यावH"स्त्रीHर्दिदार्व्याम ल्यर्दिH व्यागH"न्धा0Hसधा पु!कोH0 ।।३६२।।

; मरो न्दा लानHग ता0H स्ता क्षिताक्षिभश्च समर्मि;ताम ।

आन्दा लाय क्षिलाको स्थ 4सम्रव रो ञ्छन0H %न0H||३७||

The Lord present on the swing should be excellently worshipped with beautiful clothes, charming garlands and nice perfumes, and with excellent incense, waving of chowries, songs and prayers; and He should be swung slowly and gently seven times. [36.2-37]

तादा पुश्यक्षिन्ताय कोBष्णे4मक्षि क्तंस्ता षो 4न स%4य0 ।

ब्रह्महात्य दिदापु पु न 4 पुश्चको न 4क्षेय भव ता ।। ३८ ।।

For those who see Lord Krsna at that time, there will be Liberation: there is no doubt about it. There will also be destruction of the five sins like killing a Brahmin, etc. [38]

क्षित्ररो व4दा लाय व 4सव"पु पु पुन दानम ।

भक्त्य न ग्र हाको4 पु 4स 4भ क्षित्तंमक् त्यको को रोणेम ।।३९।।

ला ला क्षिव; क्षिष्टता4यस्य कोBक्षित्रम 4सहाज 4ताथ ।

अ4हा0सङ्घक्षेयकोरो4 म!ला क्षिवद्य क्षिनवता"कोम ||४०||

The Lord who removes all sins, grants favours on account of devotion of men, and is the sole means of prosperity and Liberation, should be swung three times in this manner. His sporting deeds, whether deliberately done or natural, destroy the multitude of sins and remove the original ignorance. [39-40]

पुश्यक्षिन्Xता य4 हारोक्षिता ग हात्य द्य पुपु ताकोम ।

हारोत्य% षोपु पु क्षिनताBता य न त्रस%4य0।।४१।।

When His second swinging is seen, it removes minor sins like killing a cow, etc. When it is seen during the third time, it destroys all sins: there is no doubt about this. [41]

दाष्Bट्व दा ला क्षियता4दाव 4सवपु" पु0Hग्रामच् यता ।

आध्य क्षित्मकोHरो क्षिधाभ ताHरो क्षिधादावHHर्मिवमच् यता ।।४२।।

Seeing the Lordbeing swung, oneisfreed fromallsins; one is released from the afflictions arising from within one's ownself, arising from the creatures, and arising from the supernatural agencies. [42]

इम 4य त्र 4को रोक्षियत्व ;क्रवता भवन्ना Bपु0 ।

ब्र ह्मणेस्ता ;ता वदा> ज्ञा नव ञ्च यता ध्रुव म ।।४३।।

By getting this festival performeda king becomesan emperor, and a Brahminsurely becomes well-versed inthe fourVedas andwise. [43]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य
वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा
दा ला रो हाणे4न म क्षित्र;त्व टिंरो% ऽध्य य0 ॥४३॥

Thus ends the Forty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Mounting of the Lord on the Swing."

;ता श्चत्व टिंरो% ऽध्य य0

Forty-fourth Chapter

Year-long Observance for Worship of the Lord's Images

|| जHक्षिमक्षिनरुव ; ॥

अत्र व0 कोथक्षियष्य क्षिम व्रता4स व4त्सरो4 पुरोम । १.१।

Jaiminisaid: NowIshall tell you about theexcellentyear-longholy Observance. [1.1]

सव4त्सरोस्य दिदादिदान पु3णे"म स्य 4ता फ ल्ग न ।। १.२ ।।

अन दिदादाव स्य ह्मारो मता!""य X दा%Hव य 0 ।

क्षिवष्ण्व दिदान मप्राक्षिथता 0 प्राक्षिताम स 4प्रापु!जयता ||२||

एकोHको 4 म!र्मितामता स 4म सषो X दा%स्वक्षिपु ।३.१।

The Beginningless Lord Hari (Visnu)has twelve forms. which are known by the names Visnu, etc. Commencing on the full-moon day of Phalguna month which is the first day of the year, one each of these forms should be excellently worshipped in each month, and thus it will be for twelve months. [1.2-3.1]

प्रात्यहा 4पु!जय त्पु ष्पु0H फलाXH "दा%क्षिभस्ताथ ।।३.२।।

Daily worship shouldbedonewithtwelveflowersandtwelve fruits. [3.2]

अ% को मक्षिल्लाको ;Hव पु -ला 4; कोदाम्बाकोम ।

कोरोव रो4 ज क्षितापु ष्पु4म लाता %तापुत्रकोम ।।४।।

उत्पुला 4;वH व सन्ता को न्दा 4पु न्ना गको4 ताथ ।

एता क्षिन क्रम% दाद्य त्को सम क्षिन हारो मदा " ॥५॥

Asoka (Saraca Indica), Mallika(EveningJasmine), Patala (trumpet flower). Kadamba (Nauclea cadamba), Karavira (Oleander), Jatipuspa (Jasmine), Malati (Spanish Jasmine), Satapatra (Hundred-petalled lotus), Utpala (blue lotus), Vasanti (Gaertnera racemosa), Kunda (Jasminum pubescens), and Punnagaka (white lotus) these flowers in serial order for the pleasure ofLord Jagannatha.[4-5] should be offered

दा क्षिडम 4न टिरोको ला 4; आम्रं 4; पुनस 4ताथ ।

खज!"रो4 ताBणेरो ज4 ; प्रा ; न मलाको4 ताथ ||६||

श्री फला 4न गरोङ्ग4; क्रम को4 कोरोमङ्गकोम ।

ज ता फला 4; क्रम%0 फला न्यता क्षिन व Hदादाता ||७||

Pomegranate, Cocoanut,Mango,Jackfruit, Date, Trnarajam (Sugarcane), Pracinamalaka (flacourtia cataphracta), Bael, Nagaranga (Orange), Kramuka (Mulberry), Karamangaka, Jatiphala (Nutmeg) these fruits should also verilybe offered inserialorder. [6-7]

भक्ष्यभ ज्य क्षिन ; ष्य क्षिणे क्षिन्ह्मधारो क्षिणे ; ।

आसन द्य पु; रो श्च4 दात्त्व स्ता त्व जगद्भुगरु म ||८|

Food of all kinds (eatables and enjoyables), suckables, and sweet lickables, articles of honour like seat, etc. should also be offered, and prayer should be madetothe Lord oftheworld: [8]

सव"व्र्या क्षिपुञ्जगन्ना थ भ!ताभव्र्याभवत्प्राभ ।

त्र क्षिहा म 4पु ण्डरो को क्षे क्षिवष्णोसमयो ता ।।९।।

"O All-pervadingLord, O Lord Jagannatha,OLord of the past, present and future! O Lotus-eyed Lord, O Lord Visnu, protect me from the ocean of the world of transmigration. [9]

एको णे"वजला रो3द्रौ क्षिनरो लाम्बा पु रो मधाम ।

अवधा र्मिवश्वरोक्षे थ wमधास दा!न रोक्षे म म ।।१०।।

When there was formerlynothing else butthe terribleand supportless ocean alone all around, Thou hadst slain the demon Madhu for

protection of the universe; protect me, O Lord Madhusūdana (Slayer of Madhu), [10] क्षित्रक्षिवक्रम न्क्रक्षिमत्व य हात्व दात्Hयबाला 4महाता ।

त्रHला क्य4पु लाय म स क्षित्रक्षिवक्रम नम स्ता ता ।।११।।

Salutations be unto Thee, O Lord Trivikrama (Vamana), who destroyed the great force of the demons by stretching three steps and protected the three worlds.[11]

कोBत्व व मनको4 रूपुमBग्यज0 स मगभको"म ।

म हाक्षियत्व द्भुभ ता4रूपु 4तास्मHम य क्षिवन नम0 ।।१२।।

Salutations unto the Lord of Illusion, who assumed the Dwarf (Vamana) Form, which was the wonderful Form deluding all and which contained within itself the Rk, Yajur and Sama Vedas. [12]

य0क्षिश्रीय4धा रोयक्षि न्नात्य4हृदिदा भक्तं भ्य एव ;।

दादा त्यक्षिपुक्षिश्रीय4तास्मHश्री धारो य नम ऽस्ता ता ।।१३।।

Salutations be unto Thee, Lord Sridhara (Bearer of Goddess Laksmi), who ever holdest Goddess Laksmi in the heart and also grantest even prosperity (Laksmi) to the devotees. [13]

इक्षिन्द्रौय णे मक्षिधाष्ठ ता य0 सव>षो 4सदा प्राभ0 ।

सख कोHहाता भ"क्तं न 4हृषो को % नम ऽस्ता ता ।।१४।।

Salutations be unto Thee, O Lord Hrsikesa (Lord of the senses), who presidest over the senses, who art ever the Lord of all, and the Sole Cause of happiness of devotees. [14]

यन्ना क्षिभपुद्मसम्भ!ता4जगदाता च्चरो ;रोम ।

क्षिवधा ता रो सन4क्षिनत्य4पुद्मन भनम ऽस्ता ता ।।१५।।

From the lotus of Thy navel this world with the moving and the non-moving things has come forth, and that is also the perpetual seat of Lord Brahma; salutations be unto Thee, O Lord Padmanabha (who hast the lotus in Thy navel). [15]

यस्यHताक्षित्रग णेHव"द्ध 4जगदाता च्चरो ;रोम ।

दा म्रे बाद्ध0 स ग प्य ता दा म दारो नम ऽस्ता ता ।। १६ ।।

By Thy three qualities (sattva, rajas and tamas) this world with the moving and the non-moving things is bound, and yet Thou wert bound with a string by the cowherdess'; salutations be unto Thee, O Lord Damodara (who hadst the string on the abdomen). [16]

त्रHला क्यक्षिवलायकोरो4 हाताव न्को क्षि%दा नवम ।

ईक्षि%ता सवस"3ख्य न 4त्र क्षिहाको %वम 4प्राभ ।।१७।।

Thou hadst slain the demon Kesi who was causing trouble for the three worlds; protect me, O Lord Kesava, who art the Master of all happiness. [17]

स्रष्ट ससज"भ!ता क्षिन जगता म दिदाको रोणेम ।

अक्षि;न्त्यमक्षिहामक्षिन्वष्णे न रो यणेनम ऽस्ता ता ।।१८।

Thou art the Creator who hast created the beings and who art the Primal Cause of the worlds; O Lord of unthinkable glory, O Lord Visnu, salutations be unto Thee, O Lord Narayana ! [18]

म यय यस्य क्षिवश्च4वHम क्षिहाता 4यदान द्यय ।

सव"धामस्"वरूपु य म धाव य नम नम0 ।। १९ ।।

1. Mother Yashoda who had tied Lord Krsna

Salutations again and again to Lord Madhava, by whose beginningless Illusion this universe is verily deluded, and whose very nature is all righteousness. [19]

ज्ञा क्षिनन 4 ज्ञा नगम्यस्त्वमगता न 4गक्षिताप्रादा0।

सम्पु!णे"मस्ता ग क्षिवन्दात्वत्प्रास दा द्भुव्रता 4मम।।२०।।

Thou art the Goal of knowledge for the wise and the Granter of refuge to those who have no refuge; may my holy Observance be complete by Thy grace, O Lord Govinda !" [20]

प्राक्षिताम स 4पु!जन न्ता मन्त्ररोH ता0H कोBता अक्षिला0 ।

प्रा थय" त्पुरोय भक्त्य भजन न्ता 4जन दान"म ।।२१।।

Each month at the end of the worship, one should pray with these mantras to Lord Janardana (Visnu) who is the goal of worship, with palms joined reverentially and with great devotion. [21]

एव4सव4त्सरो4 न त्व व्रता 4व Hमर्मि!तापुञ्जरोम ।

सम्पु!णे"फलाक्षिसद्भुध्यथw प्राक्षिताष्ठ क्षिवक्षिधाम ;रो ता ।। २२ ।।

Thus having passedthe year indeedwith theholyObservance called 'Mürtipañjara22, for the sake of attaining the complete merits, he should perform the rite offormal completion.[22]

सव णे"क्षिनर्मिमता क्षिवष्णे मता!""य X दा%वH ता ।

यथ %क्षित्तं कोBता 0 स्थ प्य 0 को म्भ षो X दा%स्वक्षिपु ।। २३ ।।

आम्रंपु त्र च्छ दिदाता षो स क्षे त्तषो पुBथक्पुBथको ।

श्च तावस्त्री वनद्धषो गन्धापुल्लावव टिरोषो ।।२४।।

Exactly twelve imagesofLord Visnu madeofgoldaccording to one's capacity, should be separately placed

2. Network of images

directly inside twelve sacred pots. The pots should be covered with mango leaves and wrapped with pieces of white cloth, and should be containing fragrant water withtender leaves. [23-24]

अष्टदिदाक्षे ;ता र्दिदाक्षे सव"ता भद्रौमण्डला ।

स्थ पुन य ; ता को म्भ स्ता षो पु!ज्य श्च मता!"य0 ।।२५।।

X दा% क्षेरोमन्त्रणेपु; रोH0 पुBथक्पुBथको ।

पुश्च मBताHश्च स्तापुन 4सव>षो म दिदाता क्षिXज 0 ।।२६।।

ग ताव दिदात्रनBत्य द्यHस्ताथ ब्र ह्मणेपु!जन0H ।

वस्त्रीय ग्मXH "दा%क्षिभश्छत्र पु नद्यग Hस्ताथ ।।२७।।

व्यॉजनHरुदाको म्भHश्च %यन य0H सपु ठेकोH0 ।

गन्धामH ल्"य0H सताम्बिा'ब्रौ?को को ण्डलास्Hताथ ।।२८।।

प्रादा पु 0 सर्मिपुषो ज्व ल्य X दा% X दा% क्रम ता ।२९.१।

These pots should be placedin the eight directionsand the four quarters, on the 'Sarvatobhadra' sacred circular diagram. Inside them the images should be worshipped separately by the twelve-syllabled mantra, with the sacred services. At first, O Sages, their bathing should be done with the

five sacred liquids. Then worship is to be done with singing, music, dancing etc. as well as honouring the Brahmins, with offering of twelve each of pairs of clothes, and umbrellas, pairs of footwear, fans, pots of water, beds with foot-stools, fragrant articles, garlands, excellent betels, rings and ear-rings. Twelve lamps of ghee should be lighted for the twelve pots, in serial order. [25-29.11

न त्व क्षित्रय म क्षिमत्थ4व Hप्राभ ता वक्षि नकोम "; ।। २९२।।

सक्षिमदा ज्य;रूणे 4व Hप्राक्षितादाव 4%तात्रयम ।

अष्ट त्तरोसहास्र4ता क्षितह्लाक्षिभस्ताता0 ।।३०।।

हा म न्ता प्रा %न4कोBत्व दाद्य दा ; यदा"क्षिक्षेणे़ म । ३११।

Having thus passed the night, at dawn the rite of lighting the sacred fire should be performed, and offering of sacred fire- wood, ghee and caru to the fire should be done three hundred times for each Deity. Thereafter oblations of sesame should be offered one-thousand-eight times with Vyahrtis (particular mystical utterances). After the oblation is over, the Priest should be fed and monetary presents should be given to him. [29.2-31.1]

कोक्षिपुला धा नव दाय 0स लाको4 रो श्वX दा़% ।।३१२।।

Twelve decorated brown cows should also be presented. [31.2]

%ता4;त्व टिंरो%X ह्मणे न्भ जय त्तता0 ।

ता ववन्Bदा 4सघ-4 सक्षिवता न 4स; मरोम ।।३२।।

सव\पु; रोसक्षिहाताम ; य य" क्षिनवदा यता़ ।३३१।

Then one hundred forty-four Brahmins should be fed. The group of Deities along with the pots, the canopies, the chowries, and all the sacred articles should be offered to the Priest. [32-33.1]

व्रतारो जक्षिमम 4कोBत्व सव न्"को म नव प्रो य ता ।।३३.२।।

By performing this most excellent holy Observance one attains all his desires [33.2]

ग क्षिण्ड; द्य स्ता य य त्र क्षिवष्णे X "दा% को र्मिताता 0।

ता स 4दा%"नज4पु ण्य 4व्रता न न न लाभ्यता ।।३४।।

The twelve festivals of Lord Visnu beginning with Gundică which have been stated - the merit accruing from seeing them is obtained by this holy Observance. [34]

ऐन्द्रौ4पुदा4स वभ"3म 4;क्रवर्मितात्वमव ;।

अष्टश्वाम"व प्रो क्षिता दाव दाव प्रास दाता0 ॥३५॥

One attains the position of Lord Indra, rulership over the whole world and emperorship, and the eight superhuman powers', by the grace of the Lord of gods. [35]

एतान्महा पु ण्यताम 4न रोदा0कोBताव न्त्रताम ।

कोBत्व X दा%वषो "क्षिणे ज वज्ञभक्तंन्मक्षि न0 ॥३६॥

Narada had performed this supremely holy Observance, and having done it for twelve years the Sage became liberated while living. [36]

अन्य ; वHष्णेव य व H;क्र स्ता बाहु%0 पु रो ।

व्रता4न ता0 पुरोतारो4 भगवत्प्रा क्षिताको रोकोम ॥३७॥

धाम्यw य%स्यम यष् य 4ब्र ह्मण्य 4व4%वधान"म ।

भवन्ता ऽक्षिपु यता त्म न0 को व"न्ता व्रताम त्तमम ॥३८॥

Formerly others who were devotees of Lord Visnu have also done this many times. Superior to this there is no holy Observance which is more pleasing to the Lord; it conduces to righteousness, brings fame, grants long life, confers divine knowledge, and enlarges family. All of you also do perform this most excellent holy Observance, with controlled self. [37-38]

इक्षिताश्री स्को न्दा महा पु रो णेएको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्ऋक्षिषोसव4 दा सव4त्सरो ;ता त्व टिंरो% ऽध्य य0 ॥२४४॥

Thus ends the Forty-fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Year-long Holy Observance of Worship of Images of the Lord."

3. See Note 5, Chapter 13

पुश्च;त्व टिंरो% ऽध्य य0

Forty-fifth Chapter

Festival of the Destruction of Damanaka

।। मन य ऊ;0 ।।

मन व्रताक्षिमदा 4पु ण्य 4श्री ता 4व Hमर्मि!तापुञ्जरोम ।

अन्ता0 प्राम दाजनन 4मक्षिहाम्रे ; महात्तरोम ।।१।।

The Sages said:O Sage,this holy'Murtipañjara'Observance has been heard by us, which produces joy inside and has very great glory. [1]

य त्र X दा% पु ण्य य उदि ष्ट भगवक्षित्प्राय 0 ।

ता स 4X ; वक्षि%ष्ट न0 कोथयस्व महा म न ।।२।।

Of the twelve holy festivals which have been mentioned and are dear to the Lord, two are stillleft;O great Sage, tellus aboutthem [2]

|| जHक्षिमक्षिनरुव ; ॥

व सक्षिन्ताको 4 सम ख्य स्य य त्र 4दामनभक्षिञ्चको म ।

यस्य 4 कोBता य 4दाष्टB य 4प्रा णे क्षिता पु रुषो त्तम0 ।।३।।

Jaimini said: I shallrelate fullythe spring festivalcalled'Damanabhañjika' (destruction of demon Damana): when it is performed or seen, Lord Jagannatha is pleased. [3]

पु रो यत्कोक्षिथता4क्षिवप्रा स्ताBणे4दामनको वयम ।।

;Hत्र% क्लात्रय दाश्य म हारो त्तत्समला!कोम ||४||

O Sages, on the thirteenth day of the bright fortnight of Caitra month the grass named Damanaka which has been mentioned before, should be brought, together withthe root. [4]

तान्मध्य मण्डला 4को य "त्स% भ 4पुद्मसक्षि4ज्ञाताम ।

तादान्ताव स"य वप्रात्य; प्राक्षितापु!क्षिजता म ||५||

यत्तं 4श्री सत्यभ म भ्य 4पु!जयक्षि Xक्षिधावच्च ता 0 ।

अधारो" त्र ता कोमदा> 4दाव दाव स्य को रोय ता ||६||

In the middle of that, the very auspicious sacred diagram. named 'Padma' (lotus) should be drawn. Inside it the representative Image of the Lord worshipped after the worship of the Lord, should be placed, together with Goddesses Laksmi and Satyabhama, and they should be worshipped as per the procedure laid down. This rite for the Lord of gods should be performed at midnight. [5-6]

पु रो क्षिन% थ ऽक्षिपु क्षिवभ बा"भञ्च दामन सरो म ।

भ4क्त्व लाभ पुरो 4प्रा सिंता तादाङ्ग त्य 4||ज||त्तणेB

In former times also, only at night the all-powerful Lord had destroyed the demon Damana; after destroying him He got great satisfaction, and that grass has sprung forth from the demon's body. [7]

तास्य मवत्रय दाश्य 4ताBणे 4दात्Hय4क्षिवभ वयता ।

कोBता ञ्जक्षिलापु - भ!त्व व क्य4;दा म दा हारो ता ।।८।।

The grass should be taken for the demon on that same Thirteenth day, and with palms joined reverentially these words should be uttered: [8]

अवधा दाम"न4दात्Hय4 पु रो त्रलाH क्यकोण्-कोम ।

सएव त्थ4पुटिरोणेता0 पु रोतास्तावक्षिताष्ठक्षिता।।९।।

"Thou hadst formerly slain the demon Damana who was troublesome for the three worlds like a thorn. He only has undergone transformation thus and is present before Thee. [9]

अस्य त्पुत्त3तादा प्रा क्षितारो स द्य ताव म धाव।

अधान क्षिपुताथHव स्ता 4प्रा क्षितादाम"नभ4जन ||१०||

As Thou hadst got happiness at that time on its springing up, O Lord Madhava, now also may the same satisfaction come to Thee by extermination of Damana!" [10]

इत्यक् त्व ताBणेमको ता कोरो दाव स्यदा पुयता ।

ताता ऽवक्षि%ष्ट 4रो सिंत्र; नBत्यग ता दिदाक्षिभन"यता ।। ११।।

So saying, the grass should be given in one hand of the Lord. After this, the remainder of the night should be passed with dancing, singing, etc. [11]

ताताश्च भ्य दिदाता सय!>दाव 4ताBणेपु रो0सरोम ।

नयच्च जगदा %स्य सम पु 4क्षिXजसत्तम 0।। १२।।

Thereafter, O excellent Sages, after sunrise the Deity together with the grass should be taken near Lord. Jagannatha [12]

उपु; रोHज"गन्ना थ 4पु!जयत् पु!व0" ॥१३.१

Then Lord Jagannatha should be worshipped with the sacred services as before. [13.1]

क्षिहारोण्यकोक्षि%पु 4हात्व न्त्रम ला 4तादाङ्गज म ।।१३.२।

कोBत्व कोण्ठे यथ ऽप्रा णे स्ताथदा 4दामन 4ताBणेम ।

ताव प्रा त्य Hता भगवन्मय दात्त 4ताव ङ्गको ।।१४।।

"Just as after slaying the demonHiranyakasipu, makinga garland of the intestine from his body and placing around Thy neck, Thou wert pleased, even so, for Thy pleasure, this demon Damana as the grass is offered by me in Thy hand, O Lord". [13.2-14]

इत्य च्च य "हारो मर्मि!" दाद्य न्धाताBणे 4%भ म।

तादा दाष्Bट्व हारो व"क्त्रपुद्म4 प्रा क्षिताकोरो4 मदा ।

भवदा0 खपुटिरोक्षे णे0 सख म प्रो त्यन त्तमम ।।१५।।

Having uttered thus, the fragrant andauspicious grass should be offered on the head of Lord Jagannatha. Seeing joyously at that time the lotus-like face of Lord Jagannatha which is pleasing, one's sorrow on account of worldly existence is destroyed and one attains incomparable happiness. [15]

गBहा त्व मर्मि!ता ताच्छ ख 4क्षिवष्णे ध्य ऽपुकोर्मिषोता म ।

सव"पु पुक्षिवक्षिनमक्तं " वसक्षि Xष्णे पु रो ध्रुव म ।।१६।।

Bearing on head a piece ofthat grass takenout fromthe head of Lord Jagannatha, one is freed from all sins and surely dwells in the Abode of Lord Visnu. [16]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

दामनकोभ4जनक्षिवक्षिधावणे"न4न म पुश्च;त्व टिंरो% ऽध्य य0 ।। ४५ ।।

Thus ends the Forty-fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Procedure for Destruction of Damanaka."

षोट्;त्व टिंरो% ऽध्य य0

Forty-sixth Chapter

The Aksaya-Trtiya Festival

।। जक्षिHमक्षिनरुव ; ।।

अता0 पुरो4 प्रावक्ष्य क्षिम य त्र मक्षेयम क्षेदा म ।

अन य सन मढा! न 4व सन बाद्ध;ता स म ।।१।।

Jaimini said: After this, I shall speak about the Festival which easily grants Aksaya (everlasting) Liberation even to the deluded ones whose minds are bound by desires (it is celebrated on Aksaya-Trtiya, the third day of the bright fortnight of the month of Vaisakha). [1]

वH% खस्य मला पुक्षे क्षिXता य रो क्षित्रमध्यता0 ।

मण्डपु4; ;ता ष्को णे4सधा क्षिलाप्त4सव दिदाकोम ।।२।।

सधा 3ताव सस को य त्"प्राक्षितास रो सम 4ताता0 ।

स धा स पु नसय4क्तं रु;न्द्रौ तापु क्षिन्वताम ।।३।।

तान्मध्य क्षिवन्यसन्ना न!4 स धा भद्रौ सन त्तमम ।

ताक्षिस्मक्षिन्ना; लासञ्छन्ना क्षिवन्यसत् स्वणे"भ जनम ||४||

A rectangular Hall with an altar should be erected and properly white-washed; it should have screens of appropriate size of well-washed cloth, be provided with convenient steps, and furnished with a beautiful canopy. In the centre of that, at midnight of the second day of the bright fortnight of the month of Vaisakha, indeed an excellent auspicious seat should be placed properly. It should be covered with cloth, and a golden pot should be placed on that. [2-4]

तास्य पुक्षिक्षेमभ ग व Hस्व स न ब्र ह्मणे0 % क्षि;0 ।

पु त्र न्तारो ता गBह्ला य च्चन्दान 4पुलासिंव%क्षिताम ।।५।।

सक्षि पुष्ट 4कोBष्णेस्रा हास्य गBह्ला य च्च पुला क्षिधाकोम ।

अग व"धा 4को ङ्को म 4स्य त्को ङ्को म थ w; क्षिस नकोम ||६||

On its western side a Brahmin who is pure should be properly seated, and he should take in another pot twenty palas (a particular weight) of sandal-paste. More than a pala of well-ground black-aloe should also be taken; saffron should be half the measure of aloe, and Sihlaka (olibanum) should be half the measure of saffron. [5-6]

कोस्ता!टिरोको कोपु!"रोय 0 प्राम णे 4क्षिसद्धसक्षि4मताम ।

सव"मक्षी सक्षिम्पुष्य त्पु -ला द्भावव टिरोणे ||७||

The quantity of muskand camphorshouldbe equalto that of olibanum. All these together should be well ground with the juice produced from the trumpet flower. [7]

पुलाXय 4ताता दाद्य दाग रुस्रा हाम त्तमम ।

एकोत्र ला क्षिडता 4कोBत्व पु!वपु" त्र क्षिनधा पुय ता ||८||

Then two palas ofthe excellentunguent of aloe shouldbe added. Stirring it all together, it should be poured into the first pot. [8]

आच्छ द्य को ताको पुत्रHवष्ट>यच्च नव सस ।

गन्धास्ता स ममन्त्र णे रोक्षे द्वीरुडमद्रौ य ।।९।।

Covering it with theleaves of Ketaki (pandanusodoratissimus), it should be wrapped with silken cloth.

and protected by the soma mantra, 'Gandhaste, etc.", with the Garuda gesture. [9]

एव4ता मण्डपु ताक्षिस्मन्स क्षिधाव स 4क्षिनधा पुय ता ।

अरुणे दायको लाऽ थ नय त्कोBष्णेस्य सक्षिन्नाक्षिधाम ।।१०।।

%ङ्ख; मरोछत्र द्यभ्राH "मक्षियत्व सरो लायम ।११.१ ।

After making ceremonial sanctification of the vessel,in this manner, it should be preserved in that Hall. Then at dawn it should be brought near Lord Krsna (Jagannatha) after taking it round the temple amidst sound of conch, chowrie, parasol, etc. [10-11.1]

दाव ग्र स्थ पुक्षियत्व ; पु!जयत् पु रुषो त्तमम ।।११.२।।

Placing it in front of the Lord, Lord Purusottama (Supreme Being) should be worshipped. [11.2]

उद्ध -य त्तता वस्त्री4 दिदार्व्यादाष्Bट्यो वला कोयता ।

प्रा क्षिक्षेता4मन्त्ररो ज न सस्4क्षो दिदार्क्षिभ0 ।।१२।।

Thereafter the clothshould beremoved so thatthe Lordcan see it by His Divine glance. Sprinkling should be done on it with the Chief Mantra, and it should be consecratedby striking, etc. [12]

गन्धापु ष्पु क्षेता0H पु!ज्य क्षिश्रीन0H0पुत्तं! ता ।

श्री %स्य सवग" त्रषो मदाBस् पु% w%न0H %न0H ।।१३।।

After worshipping LordJagannatha, with sandal paste, flowers and sacred unbroken rice, anointing should be done on the entire Body of the Lord gently and slowly, touchingsoftly, with chanting of Srisūkta. [13]

वHष्णेव जय%ब्दास्Hता 4वधाय"क्षिन्ता तादा हाटिरोम ।

न न सक्तं!पुक्षिनषोदार्मिHवX 4सस्ता4स्ता वक्षिन्ता व H।।१४।।

At that time the devotees of Lord Visnu would be glorifying Lord Hari (Jagannatha) with the words 'Victory to Thee! and learned people would be extolling Him with various Vedic hymns and chantings from Upanisads. [14]

व णे व णे दिदाकोHनB"त्यग ताव द्यHरोन को%0 ।

व्याजन % म छत्रHरोन्यनH "न पुहा रोकोH0 ।।१५।।

सन्ता षोयज्ञजगत्र थ"ताBता य दा क्षिवलापु य़ ता । १६१

Pleasing the Lord with playing of flute, lute, etc., and with dancing, singing, musical instruments in large numbers, fanning, chowries, parasols, and various kinds. of other presents, anointing of Lord Jagannatha should be done in the early part of the third day of the fortnight. [15-16.1]

यस्यक्षि;न्तानम त्रणेता पु नश्यक्षिन्ता दाक्षि हान म़ ।।१६२।।

स ऽस3 सन्दा%न" त्त पु णे 4हाक्षिन्ता तादा क्षिXज 0 ।

अक्षि;न्त्य मक्षिहाम क्षिवष्णे रोदत्तंBसदा ।।१७।।

Just by mere thinking of Him the afflictions of the embodied beings are destroyed; but at that time, O Sages, He removes the afflictions of human beings by their mere act of beholding Him. The power of Lord Visnu is always beyond comprehension to think that it is like this or like that. [16.2- 171

ताता0 सक्ष्!म म्बारोHम ल्"यभ "क्ष्यभ ज्य दिदापु नकोH0।

इर्व्याHन न" क्षिवधाHईयगH"व्यारोH वर्मिताता0H % भ0H ।।१८।।

ताता0 सम्पु!जय व4ता म्बा!ला%Hसस सू़4कोBता0 ।१९१।

Thereafter with fine clothes, garlands, all kinds of food (eatables and enjoyables) and drinks, varieties of nice and pleasant articles, combined with products of cow's milk, and then with betels very well prepared, the Lord should be worshipped [18-19.1]

ताक्षिस्मन्को ला ता य कोBष्णे4भक्त्य पुश्यक्षिन्ता म़नव 0 ।।१९२।।

न ता षो 4पु नरो वBक्षित्त0 कोल्पुको टि-%ताHरोक्षिपु ।

क्षिवष्णे 0 स्वरूपुम स द्य क्षिवष्णे ला को वसक्षिन्ता व H।।२०।।

For those men who indeed see Lord Krsna (Jagannatha) at that time with devotion, there will be no rebirth even in hundreds of crores of Kalpas having attained the own form of Lord Visnu they verily dwell in the Abode of Lord Visnu [19.2-20]

पु रो कोक्षिलाय ग क्षिवप्रा दाक्षे न म प्राज पुक्षिता0 ।

आध्य क्षित्मको दिदासन्ता पु0H सदा न न्व क्ष्य म नव न ।।२१।।

तात्र गत्व कोBपु यत्तंक्षिहाम न 4;को रो व H।

यथ क्षिवक्षिधा मय प्रा त्तं4 स एव प्राथम 4क्षिXज 0 ।।२२।।

प्राक्षिलाप्य ;न्दान न ङ्ग म धाव मलापुक्षेको ।

ताBता य य 4जगन्ना थ 4स्ता क्षितामता 4मदा जग3 ।।२३।।

O Sages, formerly in the Kali Age the Progenitor with the name Daksa, seeing human beings very miserable with the afflictions arising from their ownselves, etc., went to that sacred place and out of compassion did a great thing indeed: by the procedure as stated by me, O Sages, he verily at first excellently anointed the Body of Lord Jagannatha with sandal-paste on the third day of the bright fortnight of the month of Vaisakha, and sang this hymn with joy : [21-23]

।।दाक्षे उव ; ॥

दाव दाव जगन्ना थ सहाज नन्दा क्षिनमला" ।

सस4 रो णे"वसम4नंक्षिह्व4 न0 पुरोसेश्व॥२४॥

Daksa said: "O Lord of the gods, O Lord Jagannatha, O Lord whose very nature is bliss, O Lord who art devoid of any impurity, protect us who are sunk in the ocean of the world of transmigration, O Supreme Lord. [24]

न न क्षिवधाश्चानना पु0Hसता4म न्म नव क्षिनम न ।

मम न क्र %बा द्भुध्य व H%भ दाष्Bट्यो ऽमताB न ; ।। २५।।

सन्तापु"यताBणे ञ्छ ष्को न्कोBनमेऽघता ता ।२६१।

These human beings are tormented by various kinds of afflictions: with a view to showing compassion towards me, refresh them who are like dry

grasses, with Thy auspicious glance and with nectar, O Lord who art like the Black cloud ! Salutations be unto Thee. [25-26.1]

कोक्षिलाकोल्मषोसम4ढा! न द्धता wजगता 4पुता ।। २६.२।।

अवता रो ऽयमता क्षिस्मन्ना ला ;लागBहा न्तारो ।२७.१।

This incarnation of Thine inside this cave of Nilacala, O Lord of the worlds, is for saving those who are completely deluded by the impurities of Kali Age. [26.2-27.1]

क्षि;रोको लाप्रारूढा न 4दास् त्यज न 4महा 4हास म ।।२७.२।।

रो सिं%दाग्धा 4त्वमव % दा न न थकोBपु कोरो । २८.१।

O Lord who showest compassion for the destitute and the helpless ones, Thou alone art able to burn the heap of the great sins which have grown over a long period of time and are difficult to free oneself from. [27.2-28.1]
त्व %"नमहा य ग यम द्यष्ट ङ्गवर्मिजता ।।२८ २ ।।

य षो 4मक्षिता0 सम त्पुन्ना ;ता वग" कोस धान ।

नता % ;क्षिन्ता दाष् पु रो भव रोण्य महा भय ।।२९।।

Beholding Thee is itself a great Yoga free from the eight limbs like yama (restraint) etc. and is the sole means for achieving the four objectives of life; those in whom the inclination has arisen for this, do not have to grieve in the world which is like a forest, difficult to be crossed and fraught with great fear. [28.2-29]

कोम न"पु क्षे 4दाव %न त्मज्ञा न 4क्षिवम ;कोम ।

इदा4ता दा%"न 4न थक्षिवन कोम क्षि"पु म ;यता ।।३०।।

O Lord of the gods, without action, Self-knowledge which brings about Liberation, cannot arise, but this beholding Thee, O Lord, liberates one even without action. [30]

जय कोBष्णे जय % न जय क्षेरो जय व्यय ।

प्रास दा न गBहा णे म न्दा न न्मढा! क्षिन्व; तास0।।३१।।

Victory to Thee, O Lord Krsna ! Victory to Thee, O Lord! Victory to Thee, O Imperishable Lord ! Victory to Thee, O Immutable Lord! Be gracious, be kind to these miserable people who are deluded and are ignorant". [31]

इक्षिता स्ता त्व दाण्डपु ता4पुपु ता ;रोणे म्बा ज ।

प्रास दा% प्रास दा% प्रास दा% क्षि ता घ षोयन ।।३२।।

Thus praying, by way ofdoing prostration, hefellat the lotus-like Feet of the Lord, uttering, 'Be gracious, O Lord ! Be gracious, O Lord! Be gracious, O Lord!' [32]

ताता जग दा भगव न्सस् वरो णे प्राज पुक्षिताम ।

उक्षित्तष्ठ वत्स ता दात्त 4दाला भ"4यXरो4 त्वय ।।३३।।

को 4क्षिक्षेता4मत्प्रास दान भक्षिवष्यक्षिता न स%4य0 ।

मदान ग्रहा ऽल्पुपु ण्य न 4 दाला "भ क्षिवदिदातास्ताव ।।३४।।

मदाङ्गज ता ऽक्षिस्ता भव न्म 4त्व 4प्रा र्मिथताव नक्षिस ।

मम त्सव न सन्ता ष्य तातास्ता प्रादादा म्यहाम ।।३५।।

Then the Lord said to the Progenitor in a sweet voice: "Rise, son! The boon which you have desired is difficult to obtain, yet it is given to you. It shall come to be by My grace, there is no doubt about it. It is known to you that it is difficult for those who are of little merit to get My grace. You are born from My Body and you have also prayed to Me, after pleasing Me through My festival; therefore I am granting itto you. [33-35]

इम मक्षेयय त्र 4य भक्त्य पुश्यक्षिन्ता हार्मिषोता 0 ।

ताक्षिस्मन्को ला यदिदाच्छक्षिन्ता मनस तादाव प्रो य0 ॥३६॥

Those who withjoy seethis'Aksaya' festivalwithdevotion, will obtain whatever they wish in theirmindatthat time.[36]

यथ सन्ता पुहारोणे4 ;न्दान न न लापु नम ।

ताथ त्सव ऽय4म दाक्षे सन्ता पुत्रयन %न0 ॥३७॥

Just as smearingwith sandalpaste removes the heat,likewise, O Daksa, this festival of Mine is the destroyer of the three afflictions (arising from one's own self, caused by beings, and caused by super-natural agencies). [37]

मत्प्रा टिरोतामक्षितास्त्व4क्षिहा मदात् सव4कोBताव नक्षिस ।

सङ्कोक्षिल्पुता ऽय 4मनस दा न द्भुधात्Bय Hमय ध्रु वम ॥३८॥

Your mind having been impelled by Me alone you have performed My festival; this was certainly willed by Me in My mind for saving the miserable people. [38]

त्वय क्षिभको 4क्षिक्षेता4सवwदा प्रयम्युवा ।

X दा%Hता महा य त्र ग क्षिण्ड; द्य स्ता पु वन 0।। ३९।।

All that is wished for by you, O Progenitor, I shall certainly grant. These twelve great festivals beginning with Gundică are indeed purifying. [39]

एकोHको म क्षित्तंदा सव मध्यावधान" 0 ।।४०।।

Every single one is the bestower of Liberation, and all of them promote righteousness, fulfilment of desires, and prosperity. [40]

ता स मको ताम 4व क्षिपु य भक्त्य ; वला कोयता ।

एकोय क्षिपुभव सिंब्धा ता4ता त्व "क्षिवष्णे पुदा4व्रज ता ।।४१।।

One who would see with devotion even any single of them, going across the ocean of worldly existence even with the help of any one alone of these, will go to the Abode of Lord Visnu". [41]

।। जक्षिHमक्षिनरुव ; ॥

इत्य दा य"प्राज न थ 4भगव न्स क्षितारो दाधा ।।४२।।

दाक्षे0 प्राज पुक्षिता0 स ऽक्षिपु श्री धा नस्तादा ज्ञाय ।

सव4त्सरो4 क्षिगरो3क्षिस्थत्व सन्दादा% "महा त्सव न ॥४३॥

Jaimini said: Thus having said to the Progenitor, the Lord disappeared. That Progenitor Daksa, too, with faith, as per the Command of the Lord stayed in the Nila Mountain for a year and saw completely all the great festivals. [42-43]

सव"ज्ञा ब्र ह्मणे भ!त्व को3क्षि%कोस्य को ला त्तम ।

ला को न्प्रावता"य म स यथ क्षिवक्षिधामहाषो स0।।४४ ।।

Then he was born as an all-knowing Brahmin in the excellent lineage of Kausika, and he appropriately encouraged the people for the festivals. [44]

क्षिवश्च स य ल्पुबा द्ध न 4 य त्र वH पुटिरोको र्मिताता 0 ।

अय 4; स क्षे त्पुरोमब्रह्मरूपु जगद्भुगरु 0 ।

प्रास दिदाता0 सरो %न ला को न ग्रहाणे य व H।।४५।।

यथ ताथ दाक्षिBष्टपुथ4 य ता मक्षि क्तंप्रादा ध्रु वम ।

सव न्"को म न्दादा त्यव न रो णे 4न त्र स%4य0 ।। ४६ ।।

For generating faith in those people who are of inadequate understanding these festivals have been declared. And when this Lord who is Himself the form of Supreme Brahman and is the Lord of the world, and who was propitiated by Lord Brahma indeed for showering kindness on the world, comes into the range of sight in any way, surely grants Liberation. He also fulfils all the wishes of women: there is no doubt regarding this. [45-46]

सत्यप्राक्षिताज्ञा भगव स्4तात्र स्ता मधास दा!न0 ।

% को4 तारोक्षिता य 4दाष्Bट्व भवपु थ क्षिधासम्भवम ।४७.१ ।

Lord Madhusūdana (the KillerofMadhu, Lord Visnu) who is true to His promise, stays there, and beholding Him one crosses the sorrow arising out of the ocean of worldly existence. [47.1]

किंको व्रता0H किंको तापु दा न0H किंको कोBच् 0 क्रता क्षिभस्ताथ ।।४७.२।।

दिकोमष्ट ङ्ग न य ग न किंको स ख्4यन पुरो णे ; ।।४८ ।।

What is the use of theholyobservances, austerities and charities? What is the use of practices involving bodily mortification, and of the sacrifices? Of what use is the eight-limbed Yoga, and of what avail are Sankhya and other things ? [47.2-48]

ता थ"रो जजला स्ना त्व क्षे त्र श्री पु रुषो त्तम ।

न्यग्र धाम!लावसता3 वसन्ता 4;म;"क्षे षो ।

दाष्Bट्व दा रुमय 4ब्रह्म दाहा बान्धा त्प्रामच् यता ।।४९।।

In the sacred place Sri Purusottama, having bathedin the water of the Sea which is the chief of holy bathing places, and seeing with physical eye itself Brahman in Wooden Form dwelling in the Abode which is at the root of the Banyan Tree, one is freed from bodily bondage. [49]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्रय 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा

सव4 दाऽ क्षेय त्सववणे"न4न म षोट्;त्व टिंरो% ऽध्य य0 ||४६ ||

Thus ends the Forty-sixthChapter ofthe Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Festival giving Everlasting Merit."

सप्त;त्व टिंरो% ऽध्य य0

Forty-seventh Chapter

Worship for Fulfilment of Desires

।। मन य ऊ;0 ।।

भगवन्सव"% स्त्रीज्ञा श्रीता 4पुरोममद्भुभ ताम ।

य त्र रूपु4भगवता म हा त्म्य 4पु पुन %नम ।।१।।

The Sages said: O holyone, O knower ofallscriptures, the supremely wonderful glory of the Lord in the form of festivals which destroys sins has been heard by us. [1]

यथ य 4पु!क्षिजता दाव 0 को क्षिमक्षिभ0 सव"को मदा0 ।

भ!त्यपु सनय भ!क्षिताप्रादा ब्रक्षि!हा ताथ क्षिहा न0 ॥२॥

Pray, tell us themanner in which when worshippedby those who have desires this Lord grants all desires, and bestows prosperity when worshipped through the method of worshipfor prosperity. [2]

॥ जHक्षिमक्षिनरुव ; ॥

सव "क्षिवभ!ताय क्षिवष्णे जग"त्यसिंस्मश्चरो ;रो 0 ।

भ!क्षिताप्रादा क्षिवभ!क्षिताश्च स एको0 पुरोमश्च

Jaimini said: In this world all the moving and the non- moving things are the glories of Lord Visnu. He is the one Supreme Lord who alone is the granter of prosperity and is also Himself the prosperity. [3]

यथ यथ पु;रोक्षिता ताथ वHज यता नरो0 ।

एता वदास्य मक्षिहाम पुटिरोम ता 4न %क्यता ॥४॥

In whatever manner man approaches Him, accordingly indeed does he become. "It is this much", so saying the Lord's glory cannot be measured. [4]

य यथ समपु स्ता ता 4ताथ व Hफलाम प्रो य ता ।

एको0 पुन्थ ;ता णे wव Hधाम दा" न 4स दा रोव0 ॥५॥

As one worships Him, so verily does one get the results. That Lord in Wooden Form is the only one way for the four human objectives like Dharma (righteousness), etc. [5]

धामस्"य पुन्थ गहान0 सको4 णे\ बाहु% सन0H ।

तात्त्व वधा रो णे न स्य क्षेम0 को ऽक्षिपु क्षिXज त्तम 0 ||६||

The way of righteousness is hard to understand, and has been rendered narrow because of the many instructions laid down. None is able even to ascertain its true import, O most excellent Sages. [6]

अथ"को म3 क्षिहा तान्मला! क्षिवत्थ4स्थ!लागता सदा ।

ता षो 4त्रय णे 4भगव नन य स्वक्षिBद्धकोBता ||७||

Two of the objectives, acquisition of wealth and fulfilment of desires, indeed have it (righteousness) as their foundation, and always have the gross course. The Lord augments these three even without any exertion. [7]

धाम\ क्षिहा भगव क्षिन्वष्णे धाम"म"ला!क्षिमदा 4जगता ।

धामस्"य जगता; क्षिपुप्राभ रो षोजन दान"0 ||८||

Righteousness is verily Lord Visnu Himself and this world has righteousness as its base. This Lord Jagannatha is the Master of righteousness as also of the world. [8]

पु रुषो थ"मय ताक्षिस्मन्भक्षित्तंयस्"य प्राक्षिताक्षिष्ठता ।

ससव"को मताBप्त त्म न% ;क्षिता न को 4क्षेक्षिता ।।९।।

The Lord contains all the human objectives; one whose devotion is fixed in Him, becomes satisfied in respect of all his desires and does not have to grieve nor desire any more [9]

त्रHला क्यH श्वयदा" ता स3 %क्ररूपु य पु क्षिसता0।

भ क्षिवता धा ताBरूपु णे व4%वBक्षिद्धकोरो हाटिरो0।।१०।।

When the Lord is worshipped as having the form of Indra, He bestows the splendour of the three worlds. Propitiated in the form of the Creator Lord Brahma, Lord Hari (Jagannatha) brings about the enlargement of family. [10]

सनत्को म रोरूपु णे दा घ"म य0 प्रायच्छक्षिता ।

वBक्षित्तसम्पुत्प्रादा ह्ये षोपुपुB क्षिवता0 ।।११।।

Meditated as having theform of Sanatkumara,he confers long life. He is verily the bestower of success in profession when propitiated in the form of Prthu. [11]

गङ्ग दिदाता श्चादा व ;स्पुक्षितारुपु क्षिसता0 ।

अन्तास्ताम0 प्राणे दाक्षिता भ स्वद्रौपु! णे भ क्षिवता0 ।।१२।।

When worshipped asVacaspati(presiding over humanlife), He grants the benefit of the holy bathing places like Ganga, etc. Propitiated as the Sun, he removes the darkness ofignorance of the heart [12]

स3भ ग्यमता ला 4दाद्य दामताB %4 रुपु क्षिसता0 ।

क्षिवद्य ष्ट दा%तात्त्वज्ञा व क्पुक्षितात्व न भ वयन ।।१३।।

He grants incomparable goodfortune whenworshippedas the Moon. One becomes the knower of the import of the eighteen sciences by propitiating Him as the Lord ofSpeech. [13]

व क्षिजमधा दिदायज्ञा न 4फलादा ऽय 4सन तान0 ।

यज्ञा श्वरोस्वरूपु णे भ क्षिवता ऽय 4जगन्मय0 ।।१४।।

When propitiated in the form oftheLordof Sacrifices, this Eternal Lord who permeates the world becomes the bestower of the benefit of sacrifices like the horse- sacrifice, etc. [14]

ध्य ता0 को बारो रूपु णे समक्षिBद्धमता ला 4दादाता ।।१५।।

When He is meditated upon in the form of Kubera, He grants incomparable prosperity[15]

एव4दाय म्बा क्षिधारोस3 ताक्षिस्मन्ना ला ;ला वसन ।

दा न न थ न ग्रहा य दा रुव्र्या ज%रो रोव न ।।१६।।

He is thus the Oceanof mercy,dwelling inthatNilacala, apparently having taken the Wooden Body, for bestowing kindness on the miserable and the helpless ones. [16]

प्राय ता तात्र भ क्षिवप्रा वसध्व 4सस म क्षिहाता 0 ।

श्री %पु दा ब्जयग ला 4%रोणे 4तात्प्रापुद्यता ।। १७ ।।

ऐक्षिहाको म क्षिष्मको न्भ ग न्व ञ्छध्व4यदिदा % श्वता न ।

अन्ता मसिं त्तं ; कोHवल्य 4यथ च्छ4 तात्र प्रा प्रो ता ।।१८।।

Proceed there, O Sages, and staythere with awell collected mind; take refuge in that pair of the lotus-like Feet of Lord Jagannatha who is the Lord of Goddess Laksmi, if you desire everlasting pleasures here and hereafter. And in the end, atwill attain there absolute Liberation. [17-18]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हाख्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा

भगवता क्षिवक्षिवधाम!त्यपु" सनय न न को मप्रा क्षिप्तवणे"न 4न म सप्त;त्व टिंरो% ऽध्य य0 ।।४७।।

Thus ends the Forty-seventh Chapter of theDialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of Fulfilment of various Desires through Worship of various Forms of the Lord."

अष्ट;त्व टिंरो% ऽध्य य0

Forty-eighth Chapter

Indradyumnaestablishes theLord'sWorship

।। मन य ऊ;0 ।।

प्रा स दास्य प्राक्षिताष्ठ न्ता इन्द्रौद्य म्ने य यXरो न ।

आज्ञा पुय म स हाटिरोय त्र" स्ता X दा% क्षिपु ; ।।१।।

त्वत्सको % त्छ्रुता4सव wताता0 स पुBक्षिथव पुक्षिता0 ।

किंको ;को रो महा बा क्षिद्धर्मिवष्णे भक्तं ऽप्यवक्षिस्थता0 ।।२।।

The Sages asked: After the consecration of the temple, the boons which were ordered by Lord Hari (Visnu) for Indradyumna as also those twelve festivals - all that has been heard from Thee. Thereafter what did that King who had great understanding and was also a devotee of Lord Visnu, do staying there ? [1-2]

||जHक्षिमक्षिनरुव ; ॥

वरो ल्ला ब्ध्व जगन्ना थ त्स क्षे द्भुब्रह्मस्वरूक्षिपुणे0 ।

कोBताकोBत्य4स मन व आत्म न 4नरोपु ङ्गव0।।३।।

Jaimini said: Having received directly the boons from Lord Jagannatha who is the Form of Brahman, that foremost of men verily considered himself as having accomplished the objective of his life. [3]

यथ ज्ञा4को रोक्षियत्व व Hय त्र स्ता 0 पु ण्यम क्षेदा 0 ।

बाहूपु; रोHबाहु"धा समभ्यच्य

"जगद्भुगरु म ।।४।। ग लारो ज4

सुब्धा4क्षिदावय् बाह्मा स्ये4ज्ञाधा4स्य्थाक्षिसक्षिधा।म ।।५।।

As per the command of the Lord he got performed those festivals which grant religious merit and Liberation, and worshipped the Lord of the world in various ways with many sacred services. Appropriately indicating to King Gala the command of the Lord, he told these pleasant words which were replete with righteousness and propriety. [4-5]

।।इन्द्रौद्यम्ने उव ;॥

रो जन्बाहुश्री ता ऽक्षिस त्व4धामक्षि"नष्ठ मपु गता0 ।

भगवत्यक्षिपुभक्षित्तंस्ता कोममपे"क्षिगरो ।।६।।

Indradyumna said: "O King, you are very much learned and also have acquired steadfastness in righteousness. You also have devotion to the Lord by deed, mind and speech. [6]

नहा कोस्य पुदा% य भगव नन % क्षिस्ता व H।

;रो ;रोग रु Æषोक्षिवश्व 4ताक्षिच्छष्यता 4गताम ।।७।।

The Lord verily does not give instructions for the sake of advising only any one person. He is the Teacher of the entire world having the moving and

the non-moving things, and the whole universe is under His discipleship. [7]

मम न ग्रहालाक्ष्यणेावता णे\जगत्पुक्षिता0 ।

उद्भुधात्BयHदा नमनस मत्र क्षिपुस्थ स्यता क्षि;रो ता ।।८।।

With a view to favouring me the Lord of the world has incarnated Himself; but for saving those who are with a distressed mind, for a long period of time He will also remain here. [8]

भक्त्य ;श्रीद्धय यत्तं एतादा ज्ञा 4प्रावता"य।

प्राक्षिताम व्यावहा रो णे नHन 4ज न क्षिहाभ!क्षिमपु।।९।।

Imbued with devotion and faith, carry out His command. O King, do not consider Him in the light of an ordinary image. [9]

प्रात्यक्षे4ता यथ ज ता4त्रलाH क्य 4भ!क्षिमम गताम ।

प्रा स दा न्ता0प्राव% क्षिहायस्य स्य जगदा क्षि%ता0 ।।१०।।

As it was directly seen by you, the inhabitants of the three worlds had verily come to the earth at the time of the entry of this Lord of the world into the temple. [10]

क्षिपुता महा द्य क्षिस्त्रीदा% 0 सव >यग पुदा गता 0 ।

क्षिवश्वमत्!य "वय4सव>ज ता व Hनष्ट;ता न 0।। ११ ।।

The gods led by Lord Brahma had all come together; because of this Cosmic Form of the Lord, all of us had indeed lost our understanding. [11]

(a)

;रो ;रोमय ह्ये षो स क्षे रुस्वरूपुधाकोB ।

कोल्पुवBक्षेक्षिमम4क्षिवक्षिद्ध भ!गता4सवको" मदाम ।।१२।।

This Lord who has taken the Wooden Form is Himself indeed permeating the world containing the moving and the non-moving things. Know that He is like the wish- fulfilling Tree who has come to the earth and grants all desires. [12]

उपु स्यनH4क्षिहा लाभता य यथ को मन फलाम ।

यतान्ता बाहुधा य 4क्षिहा यताय न क्षिवदाक्षिन्ता व H।

ताम0पु ग्रोक्षिताष्ठनिंकोक्षिस्वज्य क्षिता0स्वरूक्षिपुणेम ।।१३।।

By propitiating Him one surelyobtains whateverbe thebenefits desired. Though striving in many ways the ascetics verily cannot know Him, indeed, because He is of thenature of light,abiding beyond darkness. [13]

यता न 4 धामक्षि"नष्ठ न 4% द्ध न मध्!वरो" तास म ।

अनन्यभक्षित्तंयत्तां मको 0 पुन्थ स्ता य क्षिगन म ।।१४।।

He is the onlyonewayfor the Yogis, thestriving ones,those who are steadfast in righteousness, the pure ones, those whose sexual energy has been sublimated,andthose who have undistracted devotion. [14]

ग्र ष्म % ता गभ रो व Hक्षिनमज्य सक्षिलाला %य ।

पुरो 4 क्षिनवB"क्षिताम प्रो क्षिता ताथ क्षि3स्कोरणे म्बाधा

क्षित्रता पुदा0 ख 4त्यजक्षिता सप्रा4 प्त पु रुषो त्तम ।।१६।।

One gets supreme delight in summer indeed by dipping in a cool, deep pool of water; even so, on attaining this Supreme Being who is the ocean of compassion, one gives up the sorrow arising out of the three afflictions. [15-16]

न म ता न क्षिपुता क्षिमत्र 4न पुत्र न सता स्ताथ ।

%रोणे गतादा न न 4यथ यमपु को रोको0 ।।१७।।

The extent to whichHedoes good of themiserableones who have taken refuge in Him, nomother,no father, nofriend,nowife,no son can do. [17]

तादान 4पुटिरोसव स्व भ क्षित्तंमक्षि त्तंफलाप्रादाम ।

पु3रोH0 प्राज क्षिभय "त्र स्ता 4पुसिद्धB"य ।। १८ ।।

Therefore serve Him excellently as Heisthe Bestowerof the benefits of prosperity and Liberation; get those festivals richly performed along with the city-dwellers and the common subjects. [18]

स धा रोणे धामपु"न्थ नBपु णे 4नBपुसत्तम ।

प्रावर्मिताताश्च पुपुत्रैस्ता ऽन्तारो णे स0 ।।१९।।

O excellent King, the normal path of righteousnessfor the kings is that what is introduced by a former one is followed uninterruptedly. [19]

नBसिंसहा 4भज रो जद्रौ§ उपु; रोHमहा"र्मिद्धक्षिभ0 ।

पु!जयस्व क्षित्रसन्ध्य4 ता4पुरो4मक्षिनवक्षिहा ।।२०।।

Propitiate Lord Nrsimha, OEmperor,with sacred services of great prosperity; worship Him at the three junction times and attain supreme Liberation. [20] [10]

स्वकोBता 4हु0 पुरोकोBत्य पुरोक्षेणेम ।

पु लायत् पुरोदात्त 4य0 स्वदा4क्षिहा ताता ।।२१।।

It has been clearlysaidthatpreservation ofanother's achievements is better than doing one's own deed. If one protects what has been given by another, that isbetter than one's own gift". [21]

| जHक्षिमक्षिनरुव ; ॥

कोBता ञ्जक्षिलापु -0 स ऽथ श्व ता नBपुक्षितासत्तम0 ।

मर्मि! जग्र हा ताX क्य 4म ला क्षिमव ग णे क्षिन्वता म ।।२२।।

Jaimini said: Thereuponwith palmsjoined reverentiallythat pre-eminent King Sveta (Gala) accepted his words like an auspicious garland, with bowed head. [22]

इ4द्रौदाञ्जक्षिपु रो जर्मिषो0 प्रास द्य पु रुषो त्तमम ।

न रोदान सहा श्री म न्ब्रह्मला को4 जग म हा ।। २३।।

And the virtuous royalsage Indradyumna,afterpropitiating Lord Jagannatha, along withNarada proceededindeedtoBrahmaloka. [23]

एताX0 कोक्षिथता 4पु ण्य 4क्षे त्रम हा त्म्यम त्तमम ।

तात्र क्षिनत्य क्षिषोतास्य क्षिपु म हा त्म्य 4ब्रह्मदा रुणे0 ।।२४।।

This holy excellentglory ofthesacred place hasbeentold to you, as also the glory of Brahman in Wooden Form who is ever dwelling at that place. [24]

यश्चHताच्छBणे य द्भ्राक्त्य व च्यम न 4क्षिXज त्तम 0 ।

अश्वमधा सहास्रस्य फला 4स ऽक्षिवकोला4लाभ ता ।।२५।।

O most excellent Sages, he who with devotion would listen to this while being narrated, will attain the entire benefit of a thousand horse-sacrifices. [25]

अधा\दायस्ता य य ग0स्कोन्दपुटिरोको र्मिताता0 ।

ताल्को टि-ग क्षिणेता4पु ण्य 4क्षिवष्णे म हा" त्म्यको ता"न ता ।।२६।।

Whatever is the merit of the Ardhodaya sacred Conjunction as has been declared by Lord Skanda, that one gets a crore of times multiplied, by speaking about the glory of Lord Visnu. [26]

प्रा ता0 प्रा ताय0"%लेBक्षिपुला %तादा भव ता ।

ग ङ्ग0H पु ष्कोरोजHस्ता यरोHक्षिभषो कोफला4लाभ ता ।। २७।।

One who would listen to this every morning, will get the merit of having gifted away a hundred brown cows, and will also attain the benefit of taking bath in the water of the Ganga river and Puskara lake. [27]

धान्य4य%स्यम यष् य 4पु ण्य4सन्ता नवधान"म ।

स्वग"प्राक्षिताष्ठ गक्षितादा 4सवपु" पु पुन दानम ।।२८।।

एताद्रौहास्यम ख्य ता4पु रो णे षो सग क्षिपुताम ।

वHष्णेव भ्य क्षिवन ऽन्यषो न ता व च्य 4कोदा ;न ।। २९।।

This bestows wealth, brings fame, grants long life, is holy, enlarges family, confers position in heaven and Liberation, and removes all sins; this secret which was completely hidden in the puranas has been related to you. But it should never be told to persons other than the devotees of Lord Visnu. [28-29]

को ताको\पुहाता य ; दारो धा ताश्रीता गम 0 ।

न क्षिस्ताको दा क्षिम्भको क्षिनत्य 4पुरोदा षो पुदार्मि%न0 ।

अवHष्णेव म घज व स्ता भ्य ग प्य4सदक्षिहा ॥३०॥

It should always be kept hidden from those who are misguided with perverted argument, who have badly studied the Vedas and the agamas (traditional sacred scriptures), who are atheists, hypocrites, who ever look to others' defects, who are not devotees of Lord Visnu, and who live a vain life. [30]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

रो ज्ञा न्द्रौद्यम्नेभगवत्पु!ज प्रा; रोवणे"न 4न म ष्ट;त्व टिंरो% ऽध्य य0 ।।४८ ।।

Thus ends the Forty-eighthChapter oftheDialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the ‘Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of Making Public the Worship of the Lord by King Indradyumna."

एको नपु4; %त्तम ऽध्य य0

Forty-ninth Chapter

PurusottamaisLord Visnu'sOwnForm

॥ स्कोन्दा उव ; ॥

श्रीत् वत् थ 4जक्षिHमक्षिनप्रा क्तं4 ब्रह्मणे दा रुरूक्षिपुणे0 ।

म हा त्म्य 4सरोहास्य 4तान्म नय0 %3नको दाय0 ।।१।।

आनदा 4पुरोम 4प्रा प्य क्षिवस्मय त्फ ल्लाला ;न 0 ।

रो म श्च क्षिश्चतादाहा स्ता कोBताकोBत्य स्ताता ऽभवन ।।२।।

Lord Skanda said: After thus hearing that mysterious glory of Brahman in Wooden Form as spoken by Jaimini, the sages Sounaka and others got supreme happiness. Their eyes became wide open with wonder and their body was covered with hairs standing on end, and consequently they became satisfied as having accomplished their object. [1-2]

अहा वता महात्क्षे त्र 4म ;को4 क्षिहा सग क्षिपुताम ।

अस्म को4 भ ग्यसम्पुत्त्य स म्प्राता 4क्षिवष्णे रूक्षिपुणे ।

स क्षे ज्जुक्षिHमक्षिनन स्पुष्ट कोBता 4सव"स्य ग ;रोम ॥३॥

(They said) “Ah,how nice ! This greatsacred place which brings about Liberation was indeed completely hidden; due to our good fortune it has now been revealed personally by Jaimini who is the form of Lord Visnu Himself, and made perceptible for all.[3]

ताक्षिस्मन क्षे त्र क्षिस्थता 4स क्षे दा ब्रह्मरूपु 4प्राको %ता ।

मरोणे न्म क्षित्तंदा 4मढा! 0 कोथ 4य क्षिन्ता यम लायम ।।४।।

Remaining in that sacred place visibly,the Form of Brahman shines and bestows Liberation in the event of death; why, then, people become foolish and go to the abode of Yama, thegod of Death ? [4]

अहा म य भगवता0 सव"क्षिहा क्षिनरोङ्को % ।

क्षिवष्णे ब्रह्मस्वरूपुस्य क्षेत्र 4; क्षिपुक्षिहाता 4ताथ ॥५॥

Oh! The Illusion of the Lordis indeed unrestrained everywhere; and so the sacred Abode of Lord Visnu who is the Form of Brahman, had also remained concealed. [5]

इदा न` तात्र य स्य म क्षिनश्चय न0 पु नयथ" ।

वय4न पु नरो ष्य म0 क्षिपुण्ड व Hपु श्चभ3क्षिताको ।।६।।

It is our resolve now that presently we shallgo there,so that surely we shall not again enter into thebody made ofthe fiveelements. [6]

ज्ञा नHकोजन्मसक्षि4सक्षिद्धयम" द्यष्ट ङ्गय क्षिगन म ।

क्व गत्व पु वन 4क्षेत्र 4जन्ता मक्षि "सकंसोसक्षे७।।

For the Yogis following the Yoga of the eight limbs likeYama, etc., there is success in acquisition of knowledge after a whole life-time; but where (like this holy place), just by going to the holy place, is there Liberation for a creature if there isthe end of life there ?" [7]

इक्षिता क्षि;न्तायता 4ता षो 4मध्य जक्षिHमक्षिनक्षि%ष्यको0 ।

मक्षि नरु लाको न म न क्षिताताBप्तमन स्ताता0 ।।८।।

दिकोक्षिश्चक्षिXवक्षे रोगमज्जुHक्षिमन रो व सक्षिन्नाक्षिधाम ।

गत्व प्राणेम्य स ष्ट ङ्ग 4कोBता श्चक्षिलापु - ऽभवता ।।९॥

As they were reflecting thus, amongst themthere was adisciple of Jaimini, a sage by name Uddalaka, whose mind was still not very satisfied; then, wanting to say something, he went near Jaimini himself. Going there, he bowed with eight limbs of his body touching the ground, and joined his palms reverentially.[8-9]

भगवन प्राष्ट क्षिमच्छ क्षिम मक्षिय ता ऽन ग्रहा महा न ।

ज न क्षिम त्वत्प्रास दान म म स4नमन त्तमम ।।१०।।

He said, “O Lord, I wishto asksomething. Thou hastgreat kindness for me; by Thy grace I have come to know the incomparably excellent Mimarsa system. [10]

अष्ट दा%स क्षिवद्य स व दा सपुटिरोवहाB4णे ।

% ख सहास्रमतान ता कोBष्णेXपुH यन मक्षि न0 ।।११।।

When the Vedawas remainingtogether withthe eighteen sciences as the supplements, Sage Krisnadvaipayana (Vyasa) worked out a thousand branches. [11]

ताता0 प्राको णे\ व दा न 4रो क्षि%रोल्पुकोबा क्षिद्धक्षिभ0 ।

दास्रहा0 सहास ; स ता कोBत्य कोBत्यषो कोमस" ।।१२।।

Then the mass of the Vedas became scattered and quickly became unintelligible for the people of a little understanding, with regard to actions ought to be done or ought not tobe done.[12]

ताद्भुदाष्Bट्व कोम%"क्षिHथल्य 4स्व ध्य य पुप्लावस्ताथ ।

तापु ज्ञा नगटिरोष्ठन भवता न ग्रहा0 कोBता0 ।।१३।।

Seeing that laxityin action as also the disturbanceinthe study of Vedas, an act of favour was done by Thee who art most venerable by virtue of Thy austerities and knowledge. [13]

को क्षि;न्मन्त्र त्मको वदा 0 को क्षि;ता कोम"ग्रा; दाको 0 ।

को क्षि;त्त स्ता क्षिताक्षिनन्दा भ्य 4क्षिवहा न स्ता वको 0 क्षिस्थता 0 ।।१४।।

स्ता % स्त्री दिदाषो गता 0 सहा य श्च क्षिनबान्धाको 0 ।

व दात्व4गक्षिमता स्ता ताक्षिन्नसा व0 ।।१५।।

There are some Vedas which are of the nature of Mantras and some that are inspirers of action. But there are also some portions which are Thine own compositions, free from praise and censure and which have become. companions for the scriptures of hymns, binding them together. Since they are the means for performing actions enjoined by the Vedas, these have been brought to the statusof the Veda. [14-15]

एव4मन्त्र त्मको4 व दामपु भ व्र्या थ य पुरो ।

मन्त्र गम मन्त्रम न पु सन 0 सव"क्षिसक्षिद्धदा 0 ।। १६ ।।

स्ता त्यथव" दामक्षिहा स्ता ताय क्षिहा स्वरूपुता0 ।

व दाप्रावBक्षित्तX रो णे तात्तदिदाष्टप्रास धाको 0 ।।१७।।

क्षिवध्यन व दामला! य ; क्षिग्राष्ट मन ; दिदाता 0 ।

पु!ज क्षिवध्यपु हा रो दिदास धान दिदाषो दा% को 0 ।। १८ ।।

After thus having established together the Veda having the form of Mantras, then the others that were there were kept the traditional sacred works on Mantras which are devoted solely to the practice of Mantras and are the bestowers of all success, basically given to eulogy and explanation of meaning, which are by very nature indeed hymns and are the means for accomplishment of this or that wish with regard to the path of action of the Vedas, those which have rules and the explanatory references as their base and are enjoined by the Agnistoma section, and which give advice with regard to practices like rites of worship, offering, etc. [16-18]

एव4महा व दारो सि% क्षिवभज्य ता सबा क्षि द्धन ।

कोमम" ग"%भ ; रो4 व्यावस्थ प्य समज् वलाम ।।१९।।

मय "दा रोक्षिक्षेता ला को व दा ; रोप्रावता"न ता ।।२०.१ ।।

Thus having divided the great massof the Vedas, and establishing the very bright path of action based on right conduct, the bounds of morality and propriety in the world were protected by Thee who hast excellent understanding, by laying down the conduct based on the Vedas. [19-20.1]

ताव क्षिसद्ध थ"व दा थÇ वदा न्ता ख्य श्री क्षितास्ता य ।।२०.२ ।।

अन द्यक्षिवद्य सरू4 दाढाBम!ला 4सन तानम ।

दाहा क्षि न्द्रौय दिदाक्षिवषोय 4भ्राम च्छ दानस धानम ।।२१।।

श्रीत् व मत्व क्षिनदिदाध्य स्य स्वरूपुम त्मनस्ताथ ।

यता स क्षे त्कोरोणे 4प्रा क्तं4 ताय मक्षि क्तंस्वरूपुकोम ।। २२ ।।

तादान कोजन्मस ध्य 4दाला भ"4 जक्षिन्मन 4सदा ।

% को व व मदाव व मङ्क्त्यक्षिस्ता स%4य0 ।।२३।।

Therein, there are those which lead to the goal, and those which are of the nature of eulogy. There is also the part of the Veda which is called the Vedanta.' The direct realisation of the Self has been spoken of by it as the means of destruction for the error with regard to the body, the senses and the like, which has sprung up from beginningless ignorance, has firm root, and is ancient. But that realisation takes place after hearing, reflecting and meditating on the real nature of the Self, and is in reality Liberation itself.

And that is achievable only through many lives and is always difficult for human beings to attain. There is also the doubt as to whether even Sukadeva' or Vamadeva' was liberated. [20.2-23]

1. The concluding portion of the Veda, the Upanisad.

2. A sage, son of Vyasa.

3. A sage of the Veda.

तादाता न्मक्षि त्तंदा 4क्षे त्र4मरोणे दा यत्त्वय दिदाताम ।

अथ"व दास्वरूपु4व त्यता न्म स%4य महा न ।।२४।।

In view of this, that this sacred place grants Liberation in the event of death as has been stated by Thee, is it of the nature of mere eulogy ? This is my great doubt. [24]

बाहाव हा थ"व दा क्षिहा भ!त्यपु सनव दाको 0 ।

स क्षे त्को रो4 क्षिवन मक्षि त्तंन स्ता त्यता न्मता 4श्रीता 0 ।। २५।।

धाम%" स्त्री ष्वक्षिपु मन क्षिनक्षिश्चता4भ रोता दिदाषो ।

ताता कोथ4मरोणे ल्लाभ्य 4क्षे त्र ऽक्षिस्मन पु रुषो त्तम ।।२६।।

For, there are indeed many eulogistic scriptures which advocate worship for prosperity. And, without intuitive realisation of the Self there can be no Liberation: this is the view of the Veda. This has also been concluded, O Sage, in the scriptures on ethics like the Mahabharata, etc. Then, how can it be attained just by death in this sacred place Purusottama ? [25-26]

।। जक्षिHमक्षिनरुव ; ॥

गता गताप्रादा 4कोम "स ङ्ग 4श्रीत् य क्षिनवदि दाताम ।

तात्तत्स्वरूपु4ज न क्षिम हा तात्क्षे त्रबाक्षिहाष्कोBताम ।। २७।।

Jaimini said: It has been proclaimed by the Veda that all action brings about the cycle of death and rebirth. But I know the real nature of action: that is verily excluded from this sacred place. [27]

यथ सग क्षिपुता 4ब्रह्म ताथ दा4क्षोमत्रमात्त

क्षे त्र4क्षिवष्णे स्ता ज न क्षिहा यथ क्षिवष्णे स्ताथवH ताता ।।२८।।

Just as Brahman the Absolute is completely hidden, so is this excellent sacred place. Know this sacred place surely to be that of Lord Visnu: as is Lord Visnu, so indeed is that. [28]

X ब्रह्मणे व दिदाताव्र्या %ब्दाब्रह्मपुरोश्च यता ।

ताता यच्छब्दारूपु 4क्षिहातात्त न न थ"सय4ता म ।। २९।।

There are two forms of Brahman to be known- the 'Word-Brahman' (Vedas) and that which is 'Supreme Brahman'. But, of them, that which is verily in the form of the Word, alone is connected with various connotations. [29]

यस्म दाथ "ज्जुगदिदादा 4सम्भ!ता 4स;रो ;रोम ।

स ऽथदा रुस्वरूपु णेक्षे त्र ज व इवक्षिस्थता0 ॥३०॥

And the Reality from which this world with the moving and non-moving things has originated, that Reality Itself is present in this sacred place in the Wooden Form like an individual soul. [30]

ताक्षिस्मन क्षे त्र यता त्म न क्षिवला क्य पु पुको%को म ।

क्षिनम "च्यय क्षिगवदा य क्षिन्तात्यक्त्व दाहा 4हारो 0पुदाम ।। ३१।।

In that sacred place, the self-controlled ones by seeing the Lord cast off the slough of sins, and giving up the body, like the Yogi go to the Abode of Lord Visnu [31]

नHताद्भुगणे फला 4क्षिवप्रा स क्षे त्को रोस्य; दिदाताम ।

; ण्ड लाव श्मक्षिनमताB0 श्व क्षिवइभ को मक्षि क्तंमक्षि तायता ।।३२।।

This is not fixed as the beneficial result of Self-realisation alone, O Sage, since there even a dog which eats excreta, dying in the house of an outcaste, gets Liberation. [32]

न ल्पुभ ग्यस्य पु 4स क्षिहा मरोणे 4ताव्र ज यता ।

बाहुजन्मसहास्र षो म क्त्यथw यताता ता य0 ।। ३३ ।।

सक्षे णे %षो पु पु3घस्ताव य क्षिता न स%4य0 ।। ३४१।।

Nor indeed for a man with only a little fortune does death occur there. But, for one who strives for the sake of Liberation in many thousands of births,

all the mass of his sins gets destroyed and he alone is able to go to that sacred place : there is no doubt about it. [33-34.1]

सताव क्षिम्रंयम णे ऽक्षिपु सय4ता त्म क्षिवव्रा३४.२।।

क्षिवज्ञा य क्षे त्रम हा त्म्य4भसिंक्तं कोBत्व जन दान" ।

य0 प्रा णे 4स्त्यजता तास्य ; त्मज्ञा न4प्राको %ता ।।३५।।

There, even when he is about to die, he becomes self- controlled and endowed with discrimination. Knowing the glory of the sacred place, developing devotion to Lord Jagannatha, one who gives up his life, for him surely Self- knowledge becomes manifest. [34.2-35]

दा न र्मिताहा!रोणेश्री % क्षिम्रंयम णेस्य तात्र वH।

कोणे"मला! ब्रह्मक्षिवद्य 4कोत्रय%4य0 ||३६||

The Lord of Goddess Laksmi, Lord Jagannatha, who removes the sorrow of the miserable ones, indeed tells the knowledge of Brahman at the root of the ear of the man dying there, there is no doubt in this regard. [36]

ताय क्षिवनष्टम हा ऽस3 स क्षे ता पुश्यक्षिता ता 4क्षिवभ म ।

यत्र गत्व नपुताक्षिता जनन जठेरो पु न0 ।। ३७।।

By that his delusion is destroyed and he directly sees the Lord, reaching where he does not again fall into the womb of the mother. [37]

तात्रप्राक्षिवष्ट क्षिवप्रा ग्र जला जलाक्षिमव क्षिक्षेताम ।

स क्षे द्भुब्रह्मस्वरूपु णे भ सता स;रो ;रो ।।३८ ।।

Having entered there, O foremost Sage, in the form of Brahman Itself, he shines in the universe of moving and non-moving things, like water sprinkled on water. [38]

न त्मज्ञा न4क्षिवन मक्षि क्तंरो तादाव सक्षि नक्षिश्चताम ।

क्षिवघ्र श्चताव बाहाव ज्ञा ताBज्ञा यगता क्षिXज||३९||

There can be no Liberation without Self-knowledge: this is truly very certain. And there are also many obstacles in this regard, O Sage, connected with the ideas about knower and knowable. [39]

अभ्य स्य भ्यस्य बाहुक्षिभजन्" मक्षिभर्मिजताम नस0H ।

व दाक्षिवक्षिद्धामहा"द्भुदा0 ख 4प्रा प्यता तादापु सन ||४०||

Practising repeatedly in many births,greatdifficulty is met with in its practice even by those who have controlled their mind and are the knowers of the Vedas. [40]

अर्व्याक्तं पु सन4क्षिवप्रा दाला "भ 4दाक्षि हान 4सदा ।

श्रीत् व क्षिवरोमता कोक्षिश्चदा रोभ्य क्षिापु ग।रेे ्षख "

Success in the worship of theUnmanifest, OSage, is always difficult to attain for those who have a body. Someone gives it up even after starting it, hearing about itfrom the mouth ofthePreceptor. [41]

ग रु% श्रीषो!णे यत्र न यषो 4क्षिवप्रा ज यता ।

न ता षो 4ज्ञा नसम्पुक्षित्तज "यता ; कोदा ;न ।।४२।।

Those in whom the zeal forservice of theTeacher doesnot arise, O Sage, in them the treasure of knowledge is indeednever produced. [42]

अष्ट ग4य गसम्पुन्ना मन मत्तगज 4ता य ।

आत्मवश्य 4प्राको व"क्षिन्ता ता क्षिहा तात्र क्षिधाको टिरोणे0 ।।४३।।

Those who are endowed withthe Yoga of eight limbs andare able to bring under their own control the mind which is like a mad elephant, indeed are fit for that. [43]

एव4बाहुक्षिताथ जन्मन्यता ता क्षिनश्चला 4मन0 ।

आत्म को रोवक्षिBत्तमत् य भ सता क्षिनमला" 4यदा ।

तादा म क्षे क्षिधाको रो क्षिहा न न्यथ क्षिवप्रा ज यता ।।४४।।

When after thus passing of many births, the mind becames steady and, acquiring the habitual tendency of being fixed in the form of the Self, shines free from impurity, then indeed there is entilement for Liberation; not otherwise doesitarise, OSage. [44]

म क्षेस्वरूपु4 वक्ष्य क्षिम श्रीBणे क्षिवप्रा क्षिवधा नता0

मन य ऽप्यन मह्येक्षिन्ता तात्त वक्ष्य क्षिम क्षिनश्चय ता ।। ४५ ।।

I shall speak about the nature of Liberation, listen, O Sage, duly. Even sages get deluded in this regard; but I shall tell about that with certainty. [45]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य
वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनत्रृक्षिषोसव4 दा पु रुषो त्तम
स क्षे क्षिXष्णे स्वरूपुत्वकोथन4न मकोH नपुश्च %त्तम ऽध्य य0 ।। ४९।।

Thus ends the Forty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottam-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of the Sacred Place Purusottama as being the own Form of Lord Visnu Himself."

पु4; %त्तम ऽध्य य0

Fiftieth Chapter

Attainment of Self-knowledge etc. by the Dead

|| जHक्षिमक्षिनरुव ; ।।

% द्धबा धास्वरूपु ऽयम त्म सव"स्य दाक्षि हान0 ।

को!-स्थ क्षिनश्चला क्षिवप्रास न्द्रौ नन्दाकोHभ वन0 ।।१।।

Jaimini said: This Self of all beings is of the nature of pure knowledge; It is immutable, steady, O Sage, and is of the nature of uniform intense bliss. [1]

आद्यन्तारोक्षिहाता क्षिनत्य0सव\पुप्लाववर्मिजता0 ।

क्षिवभ0 सवग"ता0 सक्ष्!म आको % इव क्षिनक्षिष्क्रय0 ||२||

It is devoid of beginning and end, is eternal, free from all disturbance, all-powerful, all-pervading, subtle, and in- active like ether. [2]

षोड!र्मिमरोक्षिहाता0स क्षे ता पुश्चक्ला %क्षिववर्मिजता0 ।

अन द्यक्षिवद्य सञ्च ताव सन पुप्लाता न व H।।३।।

अहाङ्को रोसमत् थ न क्षि;त्तन क्षिलाक्षिङ्गता यदा ।

तादा भ्रा न्तास्तादा को रो4 गBहा त्व सस4रो दायम ।।४।।

It is clearly devoid of the six waves' of wordly existence and is completely free from the five afflictions2. But, when It is embraced by the mind which is sprung from the ego and becomes inundated by desires arisen on account of

1. See Ch. 30, Note 7. 2. See Ch. 10, Note 1.

beginningless ignorance, then It gets confused, and acquiring the form of the mind, It transmigrates in the world. [34]

सत्त्वन रोजस ;Hव तामस प्रा कोBता न वH।

क्षिवक्षिवधान ग णे नHषो दाढ़Bबाद्धस्तादा व%0 ॥५॥

At that time, not having Its own free will, It is in- deed firmly bound by the three-fold quality of Nature, namely, sattva, rajas and tamas. [5]

गन्धाव"नगरो को रो4 पुश्यन प्रा कोBताक्षिवस्तारोम ।

पु श्चभ3क्षिताकोक्षिपुण्डषो पुश्चसिंव%क्षिताको टिरोषो ।।६।।

आत्म यमक्षिवको रो ऽक्षिपु क्षिवको रो व क्षिव; ष्टता ।

दा0 ख णे"व क्षिनमग्ना ऽस3 बा ध्यम न य ऊर्मिमक्षिभ0 ॥७॥

Seeing the world spread by Nature, which is like the city of Gandharvas ', the Self, though changeless, becomes active like one subject to change, in the bodies made of the five elements" and brought about by the twenty-five principles, is immersed in the ocean of sorrow and distressed by its waves of worldly existence. [6-7]

भ!ता क्षिवष्टमन यX्द्भुभ!ता;ष्ट 4क्षिव; ष्टता ।

ताथ यम त्म सन्त्यज्य सक्षिच्चदा नन्दारूपुता म ॥८॥

; ष्टता मनस वBक्षित्तबा"हुधा ज्ञा नम क्षिहाता0 ।

तास्य म क्षे क्षिवधा तार्व्या यन सस् थ ऽक्षिपु ज यता ।।९।।

Just as one whose mind is possessed by anevil spirit acts in accordance with the activity of the spirit, even so, this Self, being deluded by ignorance, giving up Its nature of existence-consciousness-bliss Absolute, acts in various

3. Animaginary city in the sky.

4. Earth, water, fire, air, ether.

5. Avyakta,intellect, ego, 5 tanmatras,10senses,mindandPurusa.

ways according to the modifications of the mind. Its Liberation should be secured, by which Itcansurelybehappy. [8-9]

अको य"श्रीवणेप्रा प्य क्षिनत्यमक्त वता0 ।

क्षिनरो वरोणेरूपुस्य क्षिनमला" को %भ क्षिगन0 ।।१०।।

भ्रा न्त्य वताB र्मिवन % क्षिहा स्व को रो ऽवक्षिस्थक्षिताभ"व ता ।।११.१ ।।

The Self is not attainable through work or hearing,andIt is eternally free by Its very nature. Its form is without veil and It possesses nature like that of pure sky; hence the destruction of the veil of confusion will itself be Its establishment in Its own nature.[10-11.1]

भ्रा न्ता0 सञ्ज यता सक्ष्!म क्षिनरुपु ख्य क्षिहा पुश्यक्षिता ।। ११.२।।

नभस्ताला 4नभ न लाक्षिमक्षिता सव र्मिवभ व्याता ।

क्षिनम"ला क्षिनग "णे स न्द्रौ नन्दाबा धास्वरूक्षिपुक्षिणे ।। १२ ।।

पुरोम त्म क्षिन ज यता भ्रा क्षिन्तारो क्षिवक्षिद्यको दा%B ।

स्वप्रात्यक्षे ऽक्षिपु भ्रा क्षिन्ता0 स्य ता स्वकोण्ठे भरोणे पुम ।।१३।।

On account of the confusion It becomes the small individual soul, and though attributeless, It indeed perceives. The surface of the sky is regarded by all as the blue of the sky; even so, in the Supreme Self who is pure, free from the qualities, and is of the nature of intense bliss and knowledge, such confusion born of ignorance arises. Even though It is directly perceptible by Itself, yet there occurs confusion, similar to the ornament worn on one's own neck. [11.2-13]

तास्म न्म क्षे0 को ता0 कोस्म ता क्षिमणो" ज यता ।

ज्ञा न न वकोBता रूपु प्रा प्यता ताक्षिद्ध।दाब्ला भ"

Hence, O Sage, how and from where can Liberation come about through action? When by knowledge Its own nature is brought down to understanding, then that is attained that is indeed difficult to accomplish. [14]

तात्र क्षे त्र हारो 0 क्षेत्रेश्वरो न ग्रहणेH।

ज्ञा न दायस्ता सला भ0 प्रा क्षिणेन 4सय4म न व H।। १५ ।।

But, in that sacredplacewhich is the Abode ofLord Visnu, verily through the grace of the Lord, indeed, the rise of knowledge is easily attainable for beings just bybeing brought to rest (death). [15]

प्रास दा सव"दा0 ख न 4यस्य न % ऽक्षिभज यता ।

सदा प्रासन्ना0 क्षे त्र ऽक्षिस्मन क्षिम्रंयम णेस्य स प्राभ0 ।।१६।।

The Lord by whosefavourable disposition there comes about the destruction of all sorrow, is always pleased with the one who dies in this sacred place. [16]

अक्षिन्ताम क्षिवग्रहा हा षो क्षेत्र य न त्यजदा सन! ।

मक्षि त्तंमदि श्य यता कोम "न तात्कोम "सम टिरोताम ।।१७।।

This is indeed the ultimate body; he whodoes not give up his life in this sacred place, whatever be the ac- tion done by him with a view to getting Liberation, that is notconsidered as the correct action. [17]

श्री वणे दिदा यथ कोम "यात्तंम!लास धानम ।

ताथ व्र मरोणे4 पु 4स 4स क्षे ता कोHवल्यस धानम ।।१८।।

Just as action like getting knowledge through hear-ing,etc. is the basic means for Liberation, even so, death of human beings here is clearly the means for absolute emanciption.[18]

यथ पुव"तासत्व4पु षो णेन्ता दाढाB श्रीयम ।

झटि-त्य कोBष्यता ला हामयस्को न्तामक्षिणेयथ" ।।१९।।

अन प्रा णेपुटिरोत्य ग0 सव"कोम क्षि"णे दाक्षि हान म ।

अन कोजन्मज ता क्षिन क्षिनबा ज क्षिन कोरो क्षिता व H।।२०।।

% भ %भ फला सङ्ग दा त्मस्वरूपुता क्षिमय ता ।

ता नHव बाद्ध भ्रामक्षिता %ङ्Bखला बाद्धको कोवता ।।२१।।

Just as the lode-stone at once draws theironeven though it may be strongly attached to a stone firmly rooted properly on a mountain, giving up life in this sacred place verily renders impotent all the actions of the embodied beings produced from many births. Because of freedom from attachment to good and evil results one attains the real nature of the Self, for, by that attachment alone one gets bound and wanders like a crow tied to a fetter. [19-21]

बाक्षिहात्रको को क्षिहा यथ भ्रामन्त्र को %मण्डला ।

अनव प्य न्यक्षिधाष्ण्य 4व Hस्वक्षिधाष्ण्य क्षिनश्चला वसता ।। २२ ।।

ताथ यम त्म सवत्र" व सन व%ता भ्रामन ।

पुश्चसिंव% त्मको क्षिपुण्ड ग णेHबा"द्ध0 सदा भवता ।।२३।।

Just as a crow gone outside wanders in the sky region and without verily getting any other resting place ultimately remains steady only in its own abode, even so, the soul wan- dering everywhere under the influence of desires always gets bound by the qualities of Nature in this body of the twenty- five principles (See slokas 6-7).[22-23]

तातात्क्षे त्रमक्षिहाम्ने व Hभगवत्कोरुणे व% ता ।

प्रा णेत्य ग ता पुटिरोक्षे णेसमस्तादाढ़Bव सन0 ।।२४।।

क्षिवष्णे रूपुमव प्य स य क्षिता क्षिवष्णे 0 पुरो4 पुदाम ।

यत्र गत्व पु नदाहा>बान्धामषो न व ऽऽम्नो य ता ।। २५।।

Then, indeed, by the glory of that sacredplace, on account of the compassion of the Lord, through death there all his firm desires get destroyed, and attaining the form of Lord Visnu, he goes to the Supreme Abode of Lord Visnu, reaching where he surely does not again get the bondage of the body. (24-25)

उ लाको व्र ता %ङ्को न थव" दाकोBता स्ता व H।

य आत्म भगवता क्षे त्र दाहा बान्धा 4पुटिरोत्यजता ।। २६ ।।

कोथ 4स पु नरोनHव दाहा बान्धामपु व्रज ता ।

आत्मसन्न्य सय ग ऽय 4य क्षिगन मक्षिपु दाला भ"0 ।। २७।।

O Uddalaka, let there not be any doubt at all in you in this regard, created by taking it as mere eulogy. The soul which gives up bondage to the body in this Abode of the Lord, how can it again get into the bondage of the body here itself? This is the Yoga of giving up of the body which is difficult even for the Yogis to get. [26-27]

X एव स धान मत्तंरो त्मवक्षिBत्तस्ता ; तास0 ।

प्रा णेत्य गश्च हा ताथ न न्यथत् यवधा रोय ।।२८।।

There are only twomeans of Liberation-continuousthinking of the Self by the mind, so also death in this sacred place - and understand that it is not otherwise. [28]

क्षि%व पुदा% ता को श्य न्ता प्रा णेत्य ग ऽक्षिपु म ;को0 ।

ता न ज्ञा न न क्षिहा पु म न क्रम दाभ्य सय गता0 ।। २९।।

क्षे णेकोम "क्षिवमच् यता पु रोHतादा क्षिवमला 4मताम ।

अन्तार्मिहाता क्षिहा स को % गणे श्वरोभय दाभ!ता ।।३०।

On account of the spiritual initiation givenby Lord Siva,death in Kasi also is the bestower of Liberation; by that wisdom indeed, gradually through the Yoga of practice, actions of a man get completely annihilated and he is liberated: formerly this was the clear view. But that Kasi verily became hidden as a result of the fear of the Lord of Ganas or attendants (Lord Siva). [29-30]

मय व0 कोक्षिथता 4पु!व wमहा दाव यथ त्यजता ।

को % रो जप्रासङ्ग न भगवत्पुटिरोभ क्षिवता0 ।। ३१ ।।

Previously this hasbeentoldto you by me inthecontextof Kasiraja°, how Lord Siva left it beingsubdued by the Lord (Krsna).[31]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा मताBस्य त्मज्ञा नला भ दिदावणे"न4न म पुश्च %त्तम ऽध्य य0 ।। ५० ।।

Thus ends the Fiftieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Narration of the Attainment of Self-knowledge, etc. by the Dead."

एकोपुञ्च %त्तम ऽध्य य0

Fifty-first Chapter

Story of Two Brahmin Devotees

।। जक्षिHमक्षिनरुव ; ।।

क्षिव% षो4ता प्रावक्षे क्षिमा%ोBात्त्वता0 ।

अद्य क्षिपु को श्य 4दाव ऽक्षिपु क्षिस्थताव न वषोBभध्वज0 ।।१।।

Jaimini said : Uddalaka, I shall tellyou thespecial thing,listen. In reality, even now LordSiva,is surely present in Kasi.[1]

यग व्रय क्षिताष्ठक्षिता स न ता घ रो कोला3 य ग ।

अधामबा"हुला ताक्षिस्मन कोला3 स न्तार्मिहाता भवता ।।२।।

अन्य न्यक्षिपु ; ता थ "क्षिन यथ वन्ना फलाक्षिन्ता ; । ३.१ ।

He stays there in the three Ages', but notin the terrible Kali Age. In that Kali Age in which there is much unrighteousness, Kasi became invisible; the other holy places also donot yield results properly. [2-3.1]

;ता य "ग षो सव>षो यथाष्ठक्षि4ता ताता ।३.२।

अव पु पुप्राव % क्षिहा कोदा क्षि;न्ना पुज यता ।

धामस्ट" क्षिहा भगव स्4ताव्र क्षिताष्ठक्षिता सव"दा ।।४।।

अक्षिवद्य दा नवBत्त न 4ोखा य यत्नव न ।। ५.१ ।।

But that sacred place (Purusottama) bestows appropriatereward in all the four Ages: here surely the entry of sin does not take place at any time whatsoever. For, the Lord who is

1. Satya, Treta, Dwapara.

indeed the Creator of Righteousness ever stays there, taking care for easy awakening of those who are in a miserable state of mind on account of ignorance. [3.2-5.1]

इदाम व पुरो4 सर्व्वा वग""कोस धानम ।।५.२।।

क्षिव% षो न्म ;को4 स क्षे दान य सन दाक्षि ह्यान म । ६.१।

This alone is the highest thing whichshould beresorted to, as it is the sole means for attaining the four- fold values' of human life, and especially it bestows easily Liberation itself on theembodiedones. [5.2-6.1]

पु क्षिपुष्ठ ऽत्यन्तादाष्ट्रिश्च ण्ड ला व न्त्यज ऽ%क्षि ;0 ।।६.२।।

क्षिवX न व धा र्मिमकोश्रीष्ठ 0 सव >तान सम क्षिXज ।

दाव मरोणेक्षिमच्छक्षिन्ता यत्र क्षे त्र मम क्षे व0 ॥७॥

O Sage, a sinner, one with extremely bad conduct, an outcaste, a man of the lowest caste, one who is impure, a learned man or the most excellent among the righteous- all are equal there, in which sacred place even the gods, desiring Liberation, wishtohave death. [6.2-7]

आत्मस क्षे त्कोBता3 मक्षि त्तंस्तात्क्षे त्र मरोणे दाथ ।

क्षिवध्यथव" दा वता 3 क्षिहा न थ"व दा न व क्षिवक्षिधा0 ॥८॥

There is Liberation through realisation of the Self, or by death in that sacred place: this is indeed both rule and eulogy at the same time, and not merely eulogynor rulealone.[8]

न क्षिवधा य ऽपुवगÇ क्षिहा को लाग्रस्ता मक्षिBतास्ताथ ।

अल्पु क्षिपु %ङ्को म भ!त्त तात्क्षे त्र मरोणे 4प्राक्षिता ।।९।।

Liberation surely cannot besecured through mere rule;likewise, death is also under the control of Time. But, let there not be even a little doubt in you with regard to the efficacy of death inthat sacred place. [9]

क्षिवश्वसक्षिन्ता न ता मढ़! यो प्रावBक्षित्तको 0 ।

अन द्यक्षिवद्य सस4 रोप्रावBत्त3 ताच्च्व ग क्षिपुताम ।।१०।।

Those deluded oneswho have the inclinationfor theworld do not believe in this. And, on account of the worldly tendency born of beginningless ignorance, that sacredplace also becomesconcealed. [10]

स क्षे त्को रो आत्मन य0 स प्राक्षिसद्ध0 % ता3 सदा ।

तादाथw यताम न श्च य क्षिगन ऽक्षिपु सदा ऽऽसता ।। ११ ।।

Realisation of the Self which is ever well known in the Veda, for its sake Yogis also ever remain striving. [11]

यवव्र ह्वे दिदावत्त X प्राधा न मक्षि त्तंस क्षिधाको ।

य ग ता प्रामच् यता य ग त्वन्तारो य व% क्षिXज ।।१२।।

;ता मध्"य त्यजन प्रा णे क्षिन्नार्मिवघ्र4मक्षि त्तंभ ृभव ता ।१३१।

Just as there are varieties of grains like barley, rice, etc., even so, there are the two chief means for Liberation: through Yoga the Yogi is liberated if he is free from the control of obstacles, O Sage, and by giving up life in the area inside the Holy Four', one becomes entitled to Liberation without any obstruction. [12-13.1]

आद्य मत्स्य वता रो क्षिहा प्रा ङ्घ खस्तावववता"ता ।। १३२।।

श्व ता ख्य म धाव0 प्रात्यको श्व ताभपु!प्रास दिदाता0 ।

व-स गरोय मध्"य 4मक्षि त्तंX रोमकोल्पुयता ।।१४।।

तात्रत्यजन्नासन! मत्य\ क्षिनर्मिवघ्र4मक्षि त्तंम प्रो य ता । १५१।

The Lord's first Incarnation, Matsya, the Divine Fish, is verily present there facing the east. To the west is Swetamadhava being pleased by King Sweta. The region in between the Kalpa Banyan Tree and the Sea has been considered as the gate to Liberation. Giving up life there a man shall attain Liberation without any obstruction. [13.215.1]

3. Matsya Incarnation, Swetamadhava, Kalpa Banyan, and the Sea.

अत्रता कोथक्षियष्य क्षिम पु रो वBत्तमन त्तमम ।।१५.२।।

;ता मख "स्यपु रोता दाव स" यद्याक्षिजज्ञापुता । १६.१।

In this context I shall tell you about an incomparable event of the past which Sage Durvasa had reported in front of Lord Brahma. [16.1]

सक्षिहादाव स्य रुद्रौस्य ; वता णे\ऽ4%ता0पु रो ।।१६२।।

आ%%Hव ता ब्रह्म; रो तात्त्वक्षिवता तापुस 4क्षिनक्षिधा0 ।

यदाच्Bछ भ्रामणे मत्य >;ता दा%"जगत्स्वक्षिपु ।।१७।।

He had indeed formerly descended as a partial in- carnation of Lord Siva. He was a celibate from child- hood, a knower of the Truth, and was a

repository of austerities. He could wander freely at will on the earth as also in the fourteen worlds. [16.2-17]

कोदा क्षि;ता पुBक्षिथव` य ता सत्य ; रोदिदादाक्षेBय ।

मध्यदा% दादा% थ" ब्र ह्मणे3 मक्षि नसत्तम0।।१८।।

Once he went to the earth with a wish to see if there is good conduct conforming to truth. Then the excellent Sage saw two Brahmins in the Central Country. [18]

एकोस्ताय स्तापु क्षिनष्ठ0 स्व ध्य य ; रोव न गBहा ।

अपुरोस्ता सदा ; रो दाव दाव स्य ;दिक्रणे0 ।। १९।।

भसिंक्तंक्षि;को षो "श्वष्ट स न ताथ न्य स वता"ता । २०१ ।

Of them one was a householder established in austerity, and devoted to sacred study and right conduct. And the other one had virtuous conduct, was keen on practis- ing devotion to Lord Visnu who is the Lord of the gods, and was not engaged like that in other activities. [19-20.1]

सता को न क्षिपुबा3द्धनक्षिस्ताको नप्राला क्षिभता0 ।।२०.२।।

उच्छ स्त्रीवता धानव न क्षिवषोयष् वन षोज्जुता ।२१.१।

However, being enticed by some Buddhist who was an atheist, he transgressed the scriptures and being wealthy, became strongly attached to sense-pleasures. [20.2-21.1]

अथता3ज्य क्षिताषो 4वत्त जग म स्व थक्षि"लाप्सय ।।२१२।।

पुटिरोपुBष्ट ऽथ ता भ्य 4स आयषो 0 % षोम दारो ता ।

ताय ज"ग दा गणेको क्षिव; य "को %ला दिदाक्षिभ0 ।।२२।।

पुश्चसिंव%दि न न्ता व 4प्रा णेत्य ग भक्षिवष्यक्षिता ।२३१।

Now, an astrologer went to them both with a wish to gain some personal benefit. Being respectfully asked by them about the remaining length of their life, that astrologer after considering with competence, etc., carefully told them: “At the end of thirty-five days there will be death for both of you." [21.2-23.1]

ताच्छ्रुत्व क्षि;न्ताय ऽऽक्षिवष्ट3 कोथम व 4 भक्षिवष्यक्षिता ।। २३ २।।

मक्षि त्तंक्षे त्र ऽन्यक्षे त्र व गBहा व यत्र को त्रक्षि;ता ।

सव4त्सरो क्षिव; यता ता कोथयस्व यथ ताथम ।।२४।।

Hearing that they were filledwithworry andasked him : “How will it happen to us, in a sacred place bestow- ing Liberation, or in any other sacred place, or in our house, or anywhere whatsoever ? O astrologer, examining this, tell us exactly.” [23.2-24]

एवमक्तंस्ता ता भ्य 4स मक्षि त्तंभ व 4क्षिवक्षि;न्तायन ।

पु!व"स्य प्रा हा नद्य 4ता प्रा णे य स्यक्षिप्स्या मक्षे4।।

उत्तम 4गक्षिताम स द्य दाव भ!य 4गक्षिमष्यक्षिस । २६.१ ।

Thus addressed by them, he examined the manner of their giving up life, and told to the first one, “Your life will perish in a river. Obtaining an excellent condition, youwill attain the status of a god.” [25-26.1]

इतारोस्य ता क्षिवस्म रो0 कोHवल्यप्रा क्षिप्तमक्षि!;व न ।।२६.२।।

त्व4क्षिवप्रा बाहुभ ग्य ऽक्षिस क्षिनधान ता वहाBस्पुक्षिता0 ।

स्व च्चस्थ वता"ता ता न ब्रह्मक्षिमष्ठ् योक्षिस ||२७||

And, wondering, hementioned aboutattainment ofab- solute Liberation by the other: “O Brahmin, you are extremely fortunate - Planet Jupiter is present in your house of death in its own exalted position; because of that you will at- tain Liberation with realisation of Brahman. [26.2-27]

पु रुषो त्तम ख्य 4भ क्षिवप्रा क्षे त्र 4पुरोमपु वनम ।

यत्र प्राक्षिवष्टम त्रस्य ता सव घ"क्षिवन %नम ।।२८।।

There is the extremely holy sacred place namedPurusottama, O Brahmin, where, when you just enter, there will be the destruction of all your sins. [28]

क्षिस्थसिंता कोरो क्षिता भगव न दा रुरूपु दाय क्षिनक्षिधा0 ।

क्षिम्रंयम णेस्य ताक्षिस्मन स कोHवल्य 4सप्रा4यच्छक्षिता ।।२९।।

The Lord who istheOceanof Mercyand isin theWooden Form stays there; He will grantyouabsolute Liberation when youdie there". [29]

इत्य त्तंस्ता न स क्षिवप्रा भ ग्य दायव% ता पु न0 ।

पु नबा"भ!व %ब्रह्म क्षिवष्णे भक्षित्तंक्षि;को षो"य ।।३०।।

Thus being told by him, on account oftheriseof his good fortune again, that Brahmin again became pure in mind because of his desire to practise devotionto Lord Visnu [30]

ता4पु!जक्षियत्व सत्को रोHर्मिवससज "मदा क्षिन्वता0 ।

को न म ग>णे व तात्र कोथ 4य स्यत्यक्षि;न्तायता ।।३१।।

Honouringtheastrologerwithrespectfultreatment,hejoyouslysent him off, andstartedthinking,bywhichwayandhowhewouldgothere. [31]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्य 4सक्षि4हाता य 4क्षिXता य वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा भगवद्भक्तंय र्मिवप्राय रुपु ख्य नवणे"न4न मकोHपुश्च %त्तम ऽध्य य0 ।। ५१ ।।

Thus ends the Fifty-firstChapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of the Story of two Brahmin Devotees of the Lord."

क्षिXपुश्च %त्तम ऽध्य य0

Fifty-second Chapter

TheBrahminmeets hisPreviousWife

जHक्षिमक्षिनरुव ;

इत्थ 4क्षि;न्तायम नस्य तात्क्षेत्र गमन 4प्राक्षिता

प्रा प्तव न रुद्रौरूपु0 स दाव स्त्रा"पुस 4क्षिनक्षिधा0 ।। १ ।।

Jaimini said: When hewasthusthinkingabout goingto that sacred place, there arrived Sage Durvasa who is the form of Lord Siva and is the repository of austerities. [1]

ता4दाष्Bट्व सहास त्थ य ब्र ह्मणे हृष्टम नस0 ।

पु द्य दिदाक्षिभ0 समभ्यच्य "सख स न 4सक्षि वष्टरो ।

प्राश्रीय वनता भ!त्व ;दा 4व;नमब्रव ता ।।२।।

Seeing him, the Brahmin rejoiced in heartand rising at once, excellently worshipped him who was seated comfortably on an excellent seat, with offering of water for washing feet, etc. Bending down reverentially, he spoke these wordsto the Sage.[2]

ब्र ह्मणे उव ;

भगवन भ ग्यसम्पुत्त0 पुटिरोपु को ता सम गता0 ।

सदान4म ताता ज ता0 कोBताकोBत्य ऽक्षिस्म क्षिनक्षिश्चताम ॥३॥

The Brahmin said: O Holyone, asa resultof mygoodfortune Thou hast come to my house; because of that surely I have become one whose purpose of life has beenaccomplished.[3]

भव दा%B ज्ञा नक्षिवदा0 स क्षे दा धामस्"वरूक्षिपुणे0 ।

न ल्पुभ ग्यवता 4पु 4स 4दा%B रोक्षिताथय ध्रु वम ।।४।।

Knowers of wisdom like Theewho arethe embodiments of Righteousness itself do not come within range of sight of the people having only a little fortune: this is certain. [4]

यद्यप्यहा 4कोBता थ\ऽक्षिस्म ताव गमनभ ग्यता0 ।

ताथ क्षिपु व ञ्छ म्यमताB 4त्वदा ज्ञा व;न 4प्राक्षिता ।।५।।

Although I have becomeblessedby thegood for-tuneofThy coming, still I long for the nectarofwordsofThy command. [5]

इत्य क्तंवन्ता4दाव क्षि नरो हा हासक्षिन्नाव ।

क्षिवप्रावय "न व य क्षिगवय wत्व 4दिकोन्ना भ षोस ॥६॥

To him who was speaking thus,Sage Durvasasaid, abit smilingly : “O excellent Brahmin, are you not calling me an excellent Yogi which indeed I am not at all ? [6]

म स दाध्!व wत्वमस्म कोम पु स्य0 सम्भक्षिवष्यक्षिस ।

उपुक्षिस्थता पुवग"स्त्व4क्षिवन श्रीत् य दिदास धान0H ।।७।।

After a month you will become fit to beworshippedbyus. You are one for whom emancipation is near at hand even without practising the means like hearing Vedantic teachings, etc." [7]

एवमक्तं क्षिXज0 प्रा हा मन त्व 4सत्यव गक्षिस ।

भव दा%B न 4रोसन न स्वप्नो ऽक्षिपु मषोB क्षिप्राय ॥८॥

Being so told, theBrahmansaid: "OSage,Thou artaspeaker of truth- the tongue of the peoplelikeTheeis neverfondof untrutheven in dream. [8]

दा स मक्षिय पुटिरोहा स0 किंको व न ग्रहाभ षोणेम ।

तात्त्वता ब्र!क्षिहा भगवन्नाभय 4म हा न ग्रहा ता ।।९।।

For me who am Thy servant,is itajoke orspeechindicative of kindness ? O Holy one, kindly tell me that truly; I have got fearlessness indeed as a result of Thy favour. [9]

यथ च्छ ; रोदाष्ट ऽहा 4न क्षिवव को ऽल्पुको मक्षिय ।

न व सन बाद्धदाढाB4 कोम "त्यजक्षिता म मन0 ।। १० ।।

I am tainted bylicentious conduct, and thereis not the slightest discrimination in me. My mind does not give up action which is firmly tied to desires. [10]

इक्षिन्द्रौय थ\पुभ ग च्छ क्षेणे4न च्यवता मम ।

इहा म त्रफला को ङ्क्षे प्रा णेय त्र 4क्षिवन यदा ।। ११ ।।

न त्पुद्यता क्षिवन मक्तंक्षिधाको रो4 क्षि3दाबा धा "

मन दाढाBममत्व ऽहा 4कोथ 4प्रा प्स्य क्षिम क्षिनवB"क्षिताम ।।१२।।

My desire for enjoyment ofsense-objects does not go even for a moment. When the expectation of the favourable results here or hereafter, does not arise in me except for the sake of maintenance of life, then, without having entitlement for Liberation, as the wise men know, O Sage, how can I who have the firm sense of mineness, attain Emancipation ? [11-12]

आत्यक्षिन्ताकोदा0 खहा क्षिन: कोथ 4म व त्मसक्षि4वदा0 ।

अन ग्रहा ता भगवता क्षिवन म स्य ता कोथ 4वदा ।।१३।।

How can there be complete cessation ofsorrow for me after getting knowledge of the Self? And how can that happen for me without the grace of the Lord, pray, tell me." [13]

क्षिवप्राव क्यक्षिमदा 4श्रीत् व0 घुावरोस्रा"ध ता ।

यदाव ;0 स्वरूपु4 क्षिहा स्वस्य तान्ना मषोB ध्रु वम ।।१४।।

ताथ प्रावBक्षित्तस्ता यन तात्त वक्षे क्षिम तात्त्वता0 ।।१५.१।।

Hearing thesewords of the Brahmin, Durvasa again spoke: "What you have said as verily your own condition, is not untrue, surely. But because of what the destiny like that will come to you, that I shall tell you accurately. [14-15.1]

पु!व"जन्मक्षिन त्व4क्षिवप्रा महा भ गवता ऽभव0 ।। १५.२ ।।

ता थ"य त्र प्रासङ्ग न सहृ क्षिद्भ्राबा"न्धाक्षि भ0 सहा ।

म घ म क्षिस गतास्तात्र क्षे त्र श्री पु रुषो त्तम ।। १६ ।।

O Brahmin, in the previous birth you had become agreat devotee of the Lord. In connection with pilgrimage, along with friends and relatives in the month of Magha you had been to that sacred place Sri Purusottama. [15.2-16]

तात्र तास्य 4क्षिवष्णे क्षिताथ3 स्ना त्व क्षिसन्धाज ला % भ ।

सक्षे4णेकोल्मषोस्त्व4क्षिहा ; पु ष्य कोBताज गरो0 ।।१७।।

उपु; रोHज"गन्ना थ 4दा रुरूपु4सम;"यन ।

को न्दास्रक्षिग्भ0 सग न्धा क्षिभ0 पु!जक्षियत्व जगद्भुग रुम ।।१८।।

प्राभ ता ; पु न0 स्ना त्व समच्य "जगता 4पुक्षिताम ।

तात्प्रा त्य Hक्षिXजवयभ्>य0 प्राक्षितापु द्य सन दिदाकोम ।।१९।।

ताताश्च बान्धाक्षि भ0 स धा wपु नरो य 0 स्वको4 गBहाम ।

कोमणे"ता न मत्तंस्त्व 4भ जन 4प्रात्यपुद्यथ 0 ।।२०।।

There on the auspicious Ekadasi day which issacred toLord Visnu you took bath in the sacred water of the Sea and your sins were indeed

completely destroyed. You fasted and keeping vigil at night, by sacred services you adored Lord Jagannatha who has the Wooden Form and worshipped the Master of the world with fragrant garlands of jasmine flowers (Jasminum pubescens). In the morning after bathing again, you adored the Lord of the worlds, and for His pleasure having presented seats, etc to pre-eminent Brahmins, thereafter together with the relatives you came back to your own house. By that act you have become entitled to Liberation. [17-20]

ताता क्षे त्रमत् कोला दा% दाक्षिक्षेणे दाक्षिधाता रोगम ।

सग प्य4ब्रह्मणे0%म्भ दाष्" प्रा प्य4स्वल्पुभ ग्यकोH0 ।। २१।।

That sacred place is in the country of Utkala and is situated on the coast of the Southern Sea. It is kept completely secret even from Lord Brahma and Lord Siva, and is difficult to be reached by those who have very little good fortune. [21]

यत्कोमपु"टिरोपु को नत्वम पु हा ता%HB।

क्षे णेपु पु ऽक्षिसभगव %न" त्त्व 4तादा क्षिXज।।२२।।

As a result of that action, indeed, you have got a body like this; by virtue of seeing the Lord then, O Brahmin, your sins have been destroyed. [22]

क्षिनवता"म न0 स्वगBहा4सङ्गदा षो णेदाक्षि!षोता0 ।

गत्व न्ना4प्रात्यहा 4भ क्त्व तात्कोमपु"टिरोपु कोता0 ।

पु षोण्डसङ्गदाबा "क्षिद्ध0 स्वच् छ ; रो भव नभ!ता ||२३||

Returning to your own home you have been spoilt by the fault of company; going there, and partaking of food there daily, as a result of that act, your mind was polluted due to the company of heretics and you have become one who act as you like. [23]

स म्प्राता4गBहाज4वस्ता ज ता 4दात्त्व को - म्बाको ।

ता!णेwप्राय क्षिहा भगवत्पु दामलाH4सादा ना भ"

Now, giving away all the things you have in your house to your family people, proceed promptly to the holy Feet of the Lord, which are very difficult to attain."[24]

इत्य त्तंस्ता न मक्षि नन स क्षिXज हृष्टम नस0 ।

गBहाक्षे त्रको - म्बाषो त्यक्तंम हा क्षिवव कोव न ।।२५।।

क्षिन0सस रो गBहा wतीो!न्तायन पु रुषो त्तमम ।

ता नHव मक्षि नन स धा wजग म पु रुषो त्तमम ।।२६।।

Jaimini said: Thustold by theSage, the Brahmin became glad at heart. Becoming endowed with discrimination, he gave up infatuation for the house, land and family, at once came out of the house thinking of the Supreme Being, and proceeded to Purusottama together with that very Sage. [25-26]

दिदानXय न्तारो म ग >दारो!%न्!य व्रजन मक्षि न0 ।

क्षि;त्त% क्षिद्धपुरो क्षे थ"मन्ताधा न"गता ऽभवता ।। २७।।

After two days, on theway,theSage whowaswalking at a distance in a desolate place, for testinghispurifyof mind,suddenly disappeared. [27]

पुदा क्षिन कोक्षिताक्षि;दा गत्व स क्षिवप्रा दा नम नस0 ।

दाव स"समन ला क्य को क्षिन्दा% को ऽभवत्तदा ।।२८।।

Walking a few steps,that Brahminwas distressedin mind not finding Durvasa, and then became directionless, not knowing in which direction he should go. [28]

असहा य गक्षिमष्य क्षिम क्ष हा 4%!न्यपुथ व्रजन ।

को त्र दा% मक्षि न0 स्थ न 4त्यक्त्व म 4व कोथ 4गता0 ।।२९।।

अन मन्त्य क्षिहा स धान! 4नHषो पुन्थ 0 प्रावता"ता ।। ३०.१ ।।

He thought: “I am without acompanion, where shall I go proceeding in the desolate track? To which place and why has the Sage gone away, leaving this place and even me, without telling? This course of action verily is not undertaken by saints.[29-30.1]

पुटिरोत्यज्य को - म्बा 4स्व 4व श्म ताता सपु टिरोच्छदाम ।।३०.२ ।।

अप्रा प्य म ;को4 क्षे त्र 4%न्!य स दा क्षिम हा कोथम ।।३१.१।।

Leaving my own family, house andthat excellentproperty, and without reaching the sacred place which liberates, how, alas, I am suffering in this desolate place ! [30.2-31.1]

दावH ज्ञा0 स ता क्षिभक्षे थ ज णे\ गणेनकोवणे."२।।

That astrologer was only interestedin gettingsomething, and had also become old with the work ofastrology. [31.2]

ता पुस श्छद्मरूपु क्षिहा वञ्चयन्ता जन न बाहून ।

रो क्षेस न %यन्त्य % मन ष्य नपुको टिरोणे0 ।।३२।।

Demons in the guiseof menof austerity verily deceivemany people; they are harmful and quickly destroy human beings. [32]

अक्षिव; य "मय स ङ्ग 4दाष्Bट्व दाष्Bट्व सख प्रादाम ।

इत्थम ;टिरोता4कोम "श्री य0 स्य न्म कोथ 4पु न0 ||३३||

Without properly consideringitafterlookingintoall aspects, and finding it pleasant, such an act has been done by me, how can it at all be to my welfare ? [33]

दावH न वक्षिञ्चता4किंकोव कोटिरोष्य म्य त्मन क्षिहाताम ।

क्षित्र%ङ्कोवता क्षिस्थता मध्य प्रा न्तारो ह्येद्य क्षिव वला0 ।। ३४ ।।

There has been deceptionby Fate;whatindeed shall I dowhich will be to my good, placed as I am now like Trisanku' verily in the middle of a forest, distressed in heart ? [34]

स्व च्छ पुन ता क्षिवषोय वता"न्ता स्वगBहा मम ।

ता न पुटिरोत्यज्य भ ता ऽहा 4क्ष य स्य भ ता;3रोवता ।।३५।।

1. A former King of Ayodhya who desired to go to heaven with the material body. Sage Visvamitra by the power of his austerities sent him to heaven, but the gods refused him entry and hurled him back to earth. Visvamitra resisted this, as a result of which Trisanku remained hanging between heaven and earth, not able to go to heaven or to come back to earth.

In my house pleasant objects are available which are brought to me as per my liking; abandoning those, now I am fear-stricken; where shall I go, like a frightened thief ?" [35]

इत्थ 4क्षि;न्ता को ला0 स ऽथ व्रजन %न्!यपुक्षिथ श्वसन ।

भय ता रो 4 स्पु%"दाष्ट 4बा ला 4को क्षिञ्चदापुश्यता ।। ३६ ।।

Thus disturbed in thought, he then wandered in that desolate track sighing, when he saw some young woman who was fear-stricken appearing to have been affected by contact. [36]

ला वण्य म्बाक्षि धारोला 4स स म स3न्दाय"भषो!णे ।

सव"ग व्र नवद्य ङ्ग म हान स्त्री4मन भ व0।। ३७।।

She was like a pearl of the sea of loveliness, was adorned with the beauty of parting of hair, having a faultless body in all limbs, and was like the infatuating weapen of the god of love. [37]

ता 4दाष्Bट्व क्षिवस्मय क्षिवष्ट0सव"स्त्री रूपुहा टिरोणे म ।

क्षि;न्ताय म स न दाकोB ख दाष्टBपु!व "क्षिहासन् दारो ।।३८।।

Seeing her who was stealing away the beauty of all women, he was filled with wonder and thought: “A beautiful woman like this has not indeed been seen before even in heaven. [38]

महा नगरोमध्यऽ हा 4भ्रामम णे यदाच्Bछय ।

अवरो धाऽ क्षिपु नBपुता0 को न्ता न दाकोB स% भन ।। ३९।।

एको क्षिपु लाभ्यता यय 4दाव ला को ऽक्षिपु दाला "भ ।

एव4%!न्य -व दा% 4भषो!यन्ता मन हारो ।। ४० ।।

दाष्टB क्षिपु य % ;4घ रो4 झटि-त्य कोBष्यता¸ मम ।।४११।।

I have moved about at will inside the great city, and even in the inner apartments of the King, not even one woman has been met with so very beautiful like her, the like of whom is difficult to be found even in heaven. The charming lady is thus adorning the desolate forest area, who even by just being seen, at once draws away my terrible sorrow". [39-41.1]

स क्षिपु ता4क्षिनको- दाष्ट्राB दिकोक्षिश्चता सस् थ कोBक्षितास्तादा ।।४१.२।।

क्षिस्थता व्रपु न रो ग भ्य 4भ!क्षिषोता स्वHरोता 4गता ।।४२.१।।

She too, seeing him closeby, then had a little comfortable appearance, and remained there, adorned with bashfulness and love, getting the feeling of freeness. [41.2-42.1]

अथ व ; क्षिXज ऽनङ्गपु क्षिËता ऽक्षिस्थरोम नस0¸ ।।४२ २।।

Then the Brahmin spoke, tormented by passion and his mind becoming unsteady [42]

को त्व4% भ को ता व क्षिस्मन को न्ता रो समपु क्षिस्थता ।

असहा य भयतास्ता दिदार्व्यारूपु क्षिवभ व्यास ||४३||

"Who are you, O fair one, and why have you come to this forest, without a companion, and frightened, appearing with a divine form ?" [43]

इत्यक्तंवन्ता4ता4दाष्Bट्व व%क्षि;त्त 4तादा ब्रव ता ।

को न्ताम म ऽन्यथ म4स्थ स्त्वदा य हा 4पु रो क्षिस्थता ।। ४४।।

Seeing him who was thus speaking and was having a submissive mind, she said: "O beloved! Do not think of me in any other way; previously I was yours only. [44]

दादा व द्भुदाष्ट क्षि;त्तस्त्व4स व Hम 4%%Hवऽ त्यज0 ।

अवस4जनकोस्य हा4मक्षिन्दारो क्षिवप्राव क्षिसता ।।४५ ।।

Because of misfortune your mind was spoiled and you yourself indeed left me in childhood. Being forced to stay away, I lived in the house of my father. [45]

त्व 4ध्य यन्ता दिदाव रो त्र3 य3वन 4क्षिनष्फला 4गताम ।

क्षिपुता गB"हा 4म क्षिनको- श्रीत् व त्व 4क्षिनग"ता 4गBहा ता ।।४६।।

एको दिकोन भय क्षिXन त्वत्सक्षिन्नाक्षिधाम पु गता ।

अद्य प्यन क्र %य म 4ज क्षिवता 4रोक्षे म प्राभ ।।४७।।

I have been thinking of you day and night and my youth has gone in vain. My father's house is nearby; hearing about you that you have come forth from your house, I have come near you, alone and anxious with fear. O lord, pray, even now kindly be compassionate to me and save my life. [46-47]

उX क्षिहाता य यव ता0 पुटिरोत्य वाहा0ख

नरोको यगक्षिता0 पु 4स क्षिमक्षिता % स्त्रीक्षिवक्षिनश्चय0।।४८।।

Abandoning the married young woman brings about pain and is the passage to hell for men: this is the settled view of the scriptures. [48]

एक्षिहा को न्ता वज्रा म्यद्य क्षिपुता सम्मम4सख

यथ को म 4मय स धा wताव्र क्षिताष्ठ क्षि;रो4 प्राभ ।। ४९ ।।

Come, O beloved!Now I amgoing back to my father's house which is the abode of happiness; stay there with me as per your wish for a long time, O lord." [49]

ताय प्राबा क्षिधाताश्चHव 4स क्षिवप्रा हृष्टम नस0 ।

जग म ता 4पु रोस्कोBत्य हा दारो! श्च% रो लायम ॥५०॥

Being thus informedbyher, that Brahminrejoicedin heart, and keeping her in front he proceeded to the father-in-law's house which was indeed not far. [50]

श्च%रो ऽक्षिपु ; ता 4दाष्Bट्व सत्कोBत्य % प्रापु!जयन ।

स्वगBहा व %य म स सवको" मसमक्षिBद्धक्षिभ0 ।।५१।

रोमम णेस्ताय स धा wम सम व्रमव स हा ।

एताता सव wमन म य 4न ज न क्षिता क्षिXजस्त्वयम ।। ५२ ।।

व्रजस्4ता को वला 4क्षिनत्य 4क्षे त्रस्य क्षिनको-4 यय3 ।।५३||

And, seeing him, the father-in-law, too, promptly, treated him with respect, and honouring him, took him inside his house. Rejoicing with her, with all objects of pleasure and riches, the Brahmin stayed there, actually for a month only. But all this was the illusion created by the Sage which that Brahmin did not know; but constantly he was only walking, and reached theproximity of the sacred place. [51-53]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रक्षिषोसव4 दा

भगवद्भ्रात्तंक्षिवप्रास्य प्रा कोपुटिरोत्यत्तंपुत्र्य सहा सग4क्षितान म" क्षिXपुश्च %त्तम ऽध्य य0 ।। ५२ ।।

Thus ends the Fifty-second Chapter of the Dialogue between Jaiminiand the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Meeting of the Brahmin Devotee of the Lord with his Wife abandoned previously".

क्षित्रपुञ्च %त्तम ऽध्य य0

Fifty-third Chapter

The Brahmin attains Knowledge pertaining to Lord Visnu

जHक्षिमक्षिनरुव ;

क्षिXता यऽ क्षि न दिदाव मध्य ;ता मध्"य प्राव क्ष्यक्षिता ।

पु!व>ऽहाक्षिन ज्वरोस्तास्य महा न स ता सदा रुणे0 ।।१।।

Jaimini said: On the secondday during day-time he was to enter the area which is within the Holy Four. On the previous day he had great fever which was very severe. [1]

ताक्षिस्मन क्षे त्र हारो श्चक्र4 क्षिवष्णे पु टिरोषोदा गणे0 ।

यमस्य ; सघ रो स्ता दाता! 0 पु % दिदापु णेय0 ।

यग पुदा भवन 4तास्य प्रा प्त स्ता ; पुरोस्पुरोम ।।२।।

In that sacred place the Discus ofLord Visnu andagroup of the attendants of Lord Visnu, as also the extremely dreadful messengers of Lord Yama who were holding the noose, etc in hand, simultaneously entered his house and met each other. [2]

यमदाता! ऊ;0

कोथ 4भ वHष्णेव एन 4पु पुसश्चयको टिरोणेम ।

न ता क्षिमच्छथ वHको ण्ठे4 कोथयध्व 4भव दा%B 0 ।।३।।

The Messengers of Yama said: "O Attendants ofLordVisnu! Tell us why people like you wish to take to Vaikuntha this man who has done accumulation of sins ? [3]

अन न को क्षिन पु पु क्षिन कोBता क्षिन न दारो त्मन ।

कोथम न4रोक्षिक्षेता 4व Hसदा %न"मपु गताम ||४|

;क्रम तादा वHष्णेव 4क्षिहा दाष्ट ; रोक्षिनसदा!नम ।।५.१।।

What sins have notbeen committed by this evil-natured man! Why has this Sudarsana Discus of Lord Visnu which is verily the destroyer of those who have bad conduct, come indeed to protecthim ? [4-5.1]

कोथ 4व जËबा क्षिद्धत्वमपु गम्य सबा द्धय0 ।।५.२।।

क्षिनम"ला : पु षो"दा 0 क्षिवष्णे 0 पु पुसक्षिन्नाक्षिधाम गता 0 ।।६.१ ।।

How you all, who have excellent understanding, are free from impurity and are the Attendants of Lord Visnu, entering into a stupid state of mind, have come near a sinner ? [5.2-6.1]

पु न0पु नव"दात्यस्मद्रौ ज वHवस्वता क्षिहा न0 ।।६.२।।

नयता वष्Hणेव न पु 4स ईक्षि%ता रोश्च ता मक्षिय ।

अवला कोक्षियता 4ता न क्षिहा न % स्वप्नो ऽक्षिपु भ भ- 0 ॥७॥

Our King Lord Yama indeed tells us again and again: "The people who lead away the devotees of Lord Visnu are the masters, even over me. I am indeed not able to look at them even in dream, O valiant ones! [6.2-7]

ता न क्षिवष्णे रूपु न सव न्ता वHष्णेव 0पु षो"दा 0सदा ।

सदा %"न4;क्रवरो4 तास्य पु श्वऽ>वक्षिताष्ठता ॥८॥

The devotees have the forms of Lord Visnu and the Attendants of Lord Visnu always serve them. The excellent Sudarsana Discus remains by the side of the devotee. [8]

य ता पु पुरोता क्षिनत्य4क्षिवष्णे भक्षित्तंपुरो ङ्घ ख 0 ।

ता षो महा 4क्षिनयन्ता क्षिता स्थ क्षिपुता0प्राभक्षिवष्णे न ।। ९ ।।

But only in respect of those who are always engaged in sins and have turned their face away from devotion to Lord Visnu, I have been placed as the controller by the powerful Lord Visnu.' [9]

अता ऽस3 पु क्षिपुन 4श्री ष्ठ यमस्यव%म ष्यक्षिता।

क्षि;त्रग स्र न कोक्षिथता 4नरोकोमस"स क्षिक्षेणे ।।१०।।

Hence this worst of sinners will come under the control of Lord Yama as has been told by Chitragupta who is the best witness of the actions of human beings". [10]

यमदाता!व;0 श्री त्व प्रा हुवष्>णेवपु ङ्गव 0 ।

मढा! 0 यय! 4न बाध् यध्व 4क्र!रो त्म न क्षिवसिंहासको 0 ।।११।।

को0 पु पु धा र्मिमको व क्षिपु को व म क्षे क्षिधाको रोव न ।

अस्य व्र ता धा र्मिमको व Hसदा ; रो0 सक्षि नमला"0 ।।१२।।

यज्व दा ता सत्यव दा न ताथ वष्Hणेव ऽभवता ।

कोमण्"य0 को मन 0त्तंवगBहा वता"ता न ; ।। १३ ।।

महा ज्वरो पुस्पुBष्टस्ता स ऽक्षिपु म हासमक्षिन्वता0 ।

तान्नाता म गता दाता! 0 कोथमत्र सम गता 0 ।। १४ ।।

Hearing the words of the Messengers of Yama, those foremost of the devotees of Lord Visnu replied: "You are fools, cruel and severely harmful; you do not understand who is a sinner or righteous, who is entitled to Liberation, or who is his protector. He was indeed righteous, had good conduct and was very pure. He performed sacrifices, was giving in charity, and was truthful: there never was a devotee of Lord Visnu like him. He was deligent in work, and he did not remain in his house with any desire. But now he has been affected by great fever and is also overpowered by loss of consciousness. Why have you come to take him and are assembled here, O Messengers ? [11-14]

क्षिनष्क्र न्ता0 स्वगBहा दाव क्षे त्र श्री पु रुषो त्तम ।

त्यक्षे प्रा णे श्च्वा मध्"य सङ्कोल्पु न क्षिXज त्तम0 ।।१५।।

The excellent Brahminhasindeedcome outof his housewith the resolve, 'I shall give up my life within the Holy Four in the sacred place Sri Purusottama.' [15]

तादा रोभ्य सम ज्ञाप्त वय 4व Hक्षिवश्वस क्षिक्षेणे ।

दा न द्भुधाताB3 दाय पुक्षेपु क्षितान प्राभ णे भ- 0 ।। १६ ।।

Since then, O valiant ones,we haveverily beeninstructedby the Lord who is the Witness of the Universe and who for saving the destitute ones, out of compassion takestheirside. [16]

एतास्य सक्षिन्नाधा3 स्थ न 4भवता 4न सहा महा ।

गदा ;र्मि!णेताम!धा न" भक्षिवष्यथ न स%4य0 ।।१७।।

We cannot tolerateyour presence inhis proximity : your heads will be crushed by mace,there is nodoubt about it."[17]

य वत्त कोलाहा यन्ता यमदाता! श्च वHष्णेव 0 ।

ध्वस्ताम हा ऽभवदा क्षिवप्रा क्षिन% ; क्षिवरोरो म स ।।१८।।

While those Messengers of Yama and the Attendants of Lord Visnu were still quarrelling, the Brahmin became free from swoon and the night also ended. [18]

प्रा ता0 प्रा पु ;ता मध्"य 4दाव स" 0 स ऽक्षिपु;क्षिXज0 ।

क्षि;न्तायन किंको मय दाष्टB 4स्वप्नो ; त्यन्ताको3ता कोम ।।१९।।

को न्ता वला कोन द्यन्ता4स्वश्च म हामपु गताम ।

दाष्Bट्व ऽऽक्षिलाङ्ग्य भB% 4तास्य रो दान4श्च% रोस्य ता ।।२०।।

In the morning Durvasa reached the area inside the Holy Four, and so also did that Brahmin, reflecting, "What an extremely wonderful thing has indeed been seen by me in dream, including seeing my wife, etc. and also seeing myself as being subjected to swoon, seeing her and embracing, and her excessive weeping as also of the father-in-law. [19-20]

अहा भगवता म य म मद्य क्षिपु त्यजन्ना क्षिहा ।

सव"त्र ममता 4त्यक्त्व म क्षिनन गBहाक्षिनग"ता0 ।। २१ ।।

य वद्भुदाख द्यन भव4स्वप्नो न जन षो क्षिपु व् ।। २२१।।

Alas! The Illusion of the Lord verily does not leave me even now. Having given up mine-ness in everything, I came out of the house along with the Sage; the experience of the extent of sorrow, etc which I had in the dream had not been there even from birth. [21-22.1]

इदा न मत्रसप्रा4 प्त0किंको कोटिरोष्य क्षिसायन। २२.२।।

य स्य क्षिमक्षिवष्णे स यज् य 4मक्षि नन सप्रा4को र्मिताताम ।। २३.१।।

Now I have come to this place; what should I do, by which I shall attain that union with Lord Visnu which has been excellently extolled by the Sage ? [22.2-23.1]

क्षिवक्षि;न्त्यत् थ4 दिदा%0 प्रा प्त सवत्र" समला कोयता ।।२३.२।।

पुश्च क्षित्स्थता4मसिं न स्मरो 4 दादा% "प्रा क्षितासय4ता म ।।२४.१।।

Thinking thus, having found the directions, he looked everywhere and saw the Sage present behind, smiling and joyful. [23.2-24.1]

दाबा "ला0ससम त्थ यप्राणेम्यक्षि%रोस महा म ।।२४२।।

जग म न त्थ ता मस3 पु न0 स मर्थ्यय"म म्रव न ।। २५.१।।

He was physicallyweak; he rose,and bowing with thehead, he lay on the ground, and didnothave the strength again to rise. [24.2-25.1]

क्षिवष्णे दाता!पुटिरोध्वस्तायमदाता!Hस्ता ताHस्तादा ।। २५.२।।

क्षिवज्ञा क्षिपुता धामरो" ज0 सहास समपु गता0 ।।२६.१।।

Then, informed by the Messengers ofYamawhowereoverpowered by the Messengers of Lord Visnu, Lord Yama suddenly arrived there. [25.2-26.1]

को!-मद्री रोपु % क्षिसदाण्डपुटिट्टा%पु क्षिणेक्षिभ0 ।।२६.२।।

सन्दाष्ट3ष्ठपु -H0 क्र द्ध0H समन्ता ता पुटिरोवक्षि ष्टता0 ।

;ण्ड रो वमहा घण्- भ!क्षिषोता मक्षिहाषो क्षिस्थता0 ।। २७ ।।

मत्Bयको लाप्राभBक्षिताक्षिभरु क्षिपुतारुषो भB%म ।

गBह्येता 4गBह्येता मषो बाध्यता 4वध्यता क्षिमक्षिता ।। २८।।

तादाग्रता व; दारो! च्छ श्री व घ रोदा%"नम ।। २९.१ ।।

He was surrounded on all sides by attendants who were holding trap, hammer, noose, sword, staff and spear in their hands, and were angry and biting their lips. He was seated on a buffalo which was adorned with a mighty bell which was making terrible sound. His anger had been greatly inflamed by Death, Time, etc. 'Catch hold of him, catch hold of him, kill him, kill him, etc. '-- such words issuing from his mouth were being heard from a distance, which was a terrible sight. [26.2-29.1]

ताच्छ्रुत्व प्रा तारो जस्य मय "दा क्षिताक्रम 4व;0 ।।

२९.२।। अमषो"णे क्षिवष्णे गणे 0 प्रा हुरुच्चHव";

Hearing that utterance of Yama theLord of the dead, which was transgressing decorum, the angry Attendants of Lord Visnu spoke these words, very muchloudly: [29.2-30.1]

मB%म ।। ३० ।।

अरो प्रा तागणे ध्यक्षे 4न त्म न 4मन्यस रुषो ।। ३०.२।।

को त्र क्षिधाको रो भवता0 स्व क्षिमन न0 प्राकोक्षिल्पुता0 ।। ३१.१ ।।

"Hey, because of anger, do not think that you are the Superintendent of the entire multitude of the dead. Where your authority is has been clearly fixed by our Lord. [30.2-31.1]

य प्रा ता 0 सक्षिन्नाधा3 य न्ता4मात्तंवधा रोय ।। ३१.२।।

Let those who are dead evil beings go to you; know that they have been abandoned by us. [31.2]

अदारो!दा% मढा! त्मन यदान 4प्राक्षिताधा वक्षिस ।

एषोप्रा तात्वक्षिन0क्षेदा भगवता0क्षिप्राय0 ।।३२।।

O foolish one, you are short-sighted, since you rush upon this Brahmin. He is freed from the state of a ghost as he is clearly dear to the Lord Himself. [32]

व-स गरोय मध्"य4म धाव भ्य 4सरो क्षिक्षेताम ।

क्षे त्र मक्षि त्तंप्रादा न!न 4;ता मध्"य 4क्षिव%षो ता0 ।।३३।।

कोHवल्य4मनस यत्र कोक्षिल्पुता 4प्राभक्षिवष्णे न ।

क्षे णेदिकोक्षिल्बाषोपु ण्य य ता षो मव्र यषो 0क्षेम ।।३४।।

The area between the Banyan Tree and the Sea is well protected by the two forms of Lord Madhava (the Incarnation as the Divine Fish and as Swetamadhava) within the sacred place which grants Liberation, certainly so is the area within the Holy Four especially, where Absolute Liberation has been planned by the all-powerful Lord. Those whose sins and merits have been annihilated, only in their case there is end of life here. [33-34]

अक्षिवज्ञा यHतान्म हा त्म्य4यमकिंकोगजस" वथB ।

अव स क्षे ज्जुगन्ना थ दा न न म र्मितान %न0 ।। ३५।।

स्प्रा ज0नकोक्षणे लाक्षिम्बाबा हुधाBको ।।३६.१।।

Without knowing the glory of this sacred place, O Yama, why do you roar in vain ? Here Lord Jagannatha who is the destroyer of the suffering of the destitute ones is visibly present with His well-pleased lotus-like face, and having His arms spread out, out of compassion. [35-36.1]

अक्षिस्मन क्षे त्र रोम% स्य दाहा भ!ता सदा व्यय ।।३६ २।।

यत्र तात्र सव"थ य प्रा णे स्4त्यजक्षिन्ता व Hनरो 0 ।

ता षो 4 मक्षि त्तंप्रादा दाव 0 स क्षे न्ना रो यणे0 स्वयम ||३७||

In this sacred place which has become the Body of the Lord of Goddes Laksmi (Lord Visnu) and is ever immutable, those human beings who just give up their life anywhere in any manner, for them Lord Narayana Himself becomes the direct bestower of Liberation. (36.2-37)

किंको न स्मरोक्षिस वBत्त 4यत्तवHव त्र पु रो भवता ।

को को0 कोHवल्यमक्षिंपु त्वरोम णे यदा गमता ।। ३८।।

यदा हा त्व 4रोम न थ न लान् द्रौमक्षिणेक्षिवग्रहा0 ।। ३९.१ ।।

Don't you remember the incident which hadtakenplace here formerly for you only, when the crow had speedily attained even Absolute Liberation, and what the Lord of Goddess Laksmi (Visnu) having the Form of blue sapphire had told you ? [38-39.1]

स एव य4जगन्ना थ दा रुरूपु रोम प्राभ0 ।।३९.२।।

महा रो ज क्षिधारो ज न वHष्णेव ग्र्ग्र णे धा मता ।

य ग श्वरो न्द्रौद्य म्ने न हायमधा 0H प्रास दिदाता0 ||४०|

That Lord Visnu the Lord of Goddess Laksmi alone is this Lord Jagannatha having the Wooden Form, who was propitiated through the horse-sacrifices by the wise paramount Emperor Indradyumna, the foremost of the devotees of Lord Visnu and who was like a King among Yogis. [39.2-40]

त्रHला क्यव क्षिसक्षिभ0 क्षिसद्धदाव र्मिषोयक्षिताभ!क्षिमपु0H ।

स धाwस क्षे दाब्जभ व पु!क्षिजता0 पुरोम क्षिष्ठन ।। ४१ ।।

He was worshipped bythe lotus-born Lord BrahmaHimself, along with the inhabitants of the three worlds and the Perfected ones, gods, sages, ascetics and kings. [41]

अन दिदासक्षिञ्चता % षोपु पुता!ला3घपु वको0 ।

दा%"न न्मक्षि त्तंदा नBणे 4मरोणे दाक्षिपु मक्षि त्तंदा0 ।।४२।।

He is like fire for the mass of cotton of all the beginningless accumulated sins; He grants Liberation to men just on being seen; He is the bestower of Liberation also in the event of death. [42]

न पुश्यस्यग्रताश्चक्र4 दाष्ट ;क्रक्षिवन %नम ।

अपुक्रम स्व क्षिधाको रो क्षिताष्ठ दाव क्षिश्चरो दा यम ।।४३।।

Don't you see in front the Discus which is the destroyer of the multitude of the wicked? O Yama, go away from here, and stay as the lord in your own. jurisdiction for a long time. [43]

ता षो क्षिमत्थ4प्रावदाता 4सक्षिन%म्यव; ऽमBताम ।

य द्भुधाम0समत्तस्थ स्वगणे न द्यता यम0।। ४४।।

Hearing their nectarine words which they were thus speaking, Lord Yama, wanting to fight, stood ready together with his followers. [44]

अव न्तारो क्षिXज ग्र4व H%य न4तामधा मख म ।

;ता मध्"य %न0H कोक्षिश्चक्षिन्नान्य वHष्णेवपु ङ्गव0।।४५||

In the mean time, some pre-eminent Attendant of Lord Visnu indeed took that foremost of Brahmins who was sleeping with face downwards, quietly into the area of the Holy Four. [45]

य वन्मध्य4गता0 स ऽथ श्वसन क्षिवप्रा ऽथ क्षिव वला0 ।

उत्स रोयन यमगणे न पु श्चजन्यभव ध्वक्षिन0 ।

श्रीश्री व ; पुतादा व्यां म्रे0 पु ष्पुवBक्षिष्टर्मिXज पुटिरो||४६||

As soon as he went inside that area, the Brahmin, who was then distressed, now started breathing. Driving away the followers of Yama, the sound produced by Panchajanya' conch was heard, and a shower of flowers. from the sky fell on the Brahmin [46]

ताता0पुतागरो जस्य पुBष्ठ सनगता हाटिरो0 ।

%ङ्ख;क्रगदा % ङ्ग"पुद्य द्यताभ ज त्तम0 ।।४७।।

सप्रा सन्नामखभ ज0 सजला म्बा दासक्षिन्नाभ0 ।

पु ता म्बारोधारो0 श्री म न को3स्ता भ द्भुा क्षिसक्षिवग्रहा0 ।।४८।।

अवरुह्य खग त्तणे!w कोणे"मला! क्षिXजस्य व H।

अन द्यक्षिवद्य तामस0 प्राध्व4सनमन त्तमम ।।४९।।

दिदादा% वष्Hणेवज्ञा न 4व मदाव 0 % को ऽथ व ।

अवधाय! वBथ ज्ञा न 4यन म क्षेमव पुता0 ||५०।।

Then appeared Lord Visnu seated on the back of the King of birds Garuda, with the conch, discus, mace, Sarnga bow and lotus in His raised excellent hands, with very pleased lotus-like face, who was looking like the cloud containing water, clad in yellow garment, possessing splendour, and whose Form was shining with the Kaustubha gem. He promptly got down from Garuda and gave at the root of the ear of the Brahmin verily the initiation about the incomparably excellent wisdom pertaining to Lord Visnu

1. Conch of Lord Visnu

which destroys the darkness of beginningless ignorance, and with the help of which Sage Vamadeva as also Sage Suka had shaken off false

knowledge and attained Liberation.[47-50]

तातास्ताद्वो धास्सद्वाव्Bव सनता मस0 ।

प्रात्यषो स यथ भ न रुदिदाय य महा महाता ।।५१।।

Thereupon, because ofthat wisdom the darkness ofhis strong desires disappeared, and he rose up as a great light, as does the sun of the morning. [51]

दाव स"0 प्राभ ता न 4व Hपुश्यता मव तात्क्षेणे ता ।

ताद्भुज्य क्षिताभ"गवच्चक्रपुद्म न्तारोमव पु ; ।।५२।।

And as Durvasa andothers indeed were justlookingon, that light at once entered into the discusand thelotus of theLord.[52]

तताक्षिस्तारो दाधा दाव ह्येन्ताय म" जगत्प्राभ0 ।

दाव स"क्षिवस्मय क्षिवष्ट ब्रह्मणेश्च क्षिन्ताको4 यय3 ।।५३।।

Then the Lord whois verilythe Indweller and theMaster of the world, disappeared. Durvasa was filled with wonder and went near Lord Brahma. [53]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा

भगवद्भ्रात्तंक्षिवप्रास्य वHष्णेवज्ञा नला भ न म क्षित्रपुश्च %त्तम ऽध्य य0 ।। ५३ ।।

Thus ends the Fifty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Attainment of Knowledge pertaining to Lord Visnu by the Brahmin Devotee of the Lord".

;ता0 पुश्च %त्तम ऽध्य य0

Fifty-fourth Chapter

Glory of Sea-Bath, etc.

जHक्षिमक्षिनरुव ;

तादाता ता कोक्षिथता 4तात्र म क्षेसम्प्रानमत्त

आत्मस क्षे त्को रोमताB %रोणे 4सवदा"क्षि हान म ।।१।।

Jaimini said: Thisexcellentmeans of Liberation inthat sacred place, which is even without the realisation of the Self, and which is the refuge for all embodied beings, has beentold to you. [1]

यथ क्षिहा यग भ दान भक्त्य तान्ना मको ता"नम ।

कोला3 मक्षि त्तंप्रादा 4पु 4स 4तात्क्षे त्र मरोणे 4ताथ ।।२।।

Just as indeed on accountof the difference inthe Ages, chanting of the Name of the Lord with devotion confers Liberaion upon human beings in Kali Age, even so does death in thatsacred place. [2]

क्षिवष्णे सत्तंी क्षिता0 प्रा हा ज नन्तास्तोय4माहाश्च

क्षिव;रोन्ता ऽक्षिपु ता न म त्व 4य स्य म हाता हा4स0 ॥३॥

The Veda has statedinVisnu Sükta, "Knowingabout Thee that Great Lord, and also by practising Thy Name, we shall become free from sin and attain to Thee." [3]

श्रीक्षि ता0 स्मक्षिBताभ"गवता व क्य 4त्वमवधा रोय ।।४।।

Know that the Veda and the Smriti are the words of God. [4]

आत्मबा धा 4श्रीक्षि ता0 प्रा हा म सिंक्तं तान्म!क्षिलाको स्मBक्षिता0।

मरोणे त्तव ; प्रा हा न क्षिवरो धा व्यावस्थय ।।५।।

The Veda has said that Liberation is possible through Self-knowledge, and the Smriti which has originated from the Veda has also mentioned that it is attained by death in that sacred place: there is no conflict between the two as the rule. [5]

व क्षिजमधा ऽ प्यन ष्ठ न4बाहुको ला त्मदा0 खदाम ।

ताज्ञा नञ्चता ल्यफला4 क्षिवधा न X व्यावस्थय ||६||

In respect of the horse-sacrifice also, its performance involving a long time and being painful for oneself, and its knowledge, also give equal benefit: only these are two methods according to the rule. [6]

य तात्रमक्षिBताम हा त्म्य4नक्षिवदाक्षिन्ता महा 4हास0 ।

बाहुक्षिभजन्"मक्षिभस्ता षो म त्मज्ञा न न म क्षेणेम ||७||

Those who are great sinners do not know the glory of death in that sacred place; their Liberation takes place through Self-knowledge after many births. [7]

अङ्ग क्षिङ्गभ व न प्यषोआत्मज्ञा नस्य तान्मताB0 ।

यन ङ्गफलाभ!यस्त्वमन व दाक्षिनय मकोम ||८||

This is also not any mutual relation between Self- knowledge and death there, by which the increase in the effect on the limb would be taken as being regulated by translation from the whole. [8]

दा घ "य षो 4 बालावता 4य क्षिगन 4बाहुजन्मक्षिभ0 ।

आत्म को रो वBक्षित्तरो षो न लाको न तान्नाणेB म ।

जन्ता!न 4व क्षिव वला न 4क्क तात्क्षे त्र मक्षिBतास्ता स ।।९।।

For the Yogis having long life-span and endowed with strength, even by many births this mode of thought resting on the Self is not available, O Uddalaka, and hence it is not possible for the ordinary human beings; and likewise, for all creatures who are afflicted, how can there be that death in that sacred place ? [9]

यथ व न त्मज्ञा न न कोमणे" व Hसम च्चय0 ।

ताथ तात्क्षेत्र मरोणे न त्मज्ञा नसमच्च य 0 ||१०||

Just as in the absence ofknowledgeofthe Self, thereis accumulation of the results of actions, even so by death in that sacred place, there are accumulations ofSelf-knowledge. [10]

य एता सक्षिBष्टकोता रो0 कोश्यपु द्य महाषो"य0 ।

सक्षिBष्टप्रावता"न थ wक्षिहा ताता क्षेत्र 4ग पुयक्षिन्ता व H।।११।।

(These agents ofCreation whoare theresuchas the great Sages like Kasyapa, etc., verily for the sake of promoting the Creation, indeed conceal that sacredplace. [11]

दाष्ट त्मन 4 क्षिवन % य स धान! 4रोक्षेणे य ; ।

यदा यदा वतारोक्षिता स क्षे न्ना रो यणे0 प्राभ0 ।।१२।।

कोक्षिच्चत्को ला 4क्षे त्रवरो4 दा न ता"कोBपुय क्षिवभ0 ।

प्राको %यक्षिता क्षिवश्च त्म पु नरो वBणे ता क्षिहाता ।।१३।।

For destruction of the wicked ones and protection of the good, whenever Lord Narayana, the Master, Himself incarnates, the all-powerful Lord out of compassion for the miserable and the afflicted, for some time reveals that sacred place, and the Universal Self again conceals it for welfare. [12- 13]

सस4 रोस्य स्वभ व ऽय4 क्षिनमग्ना त्त णे"वदा क्षिXज ।। १४.१ ।।

This is the nature of the world, like getting immersed and coming out, O Sage. [14.1]

क्षे त्र क्षिणे ता थभ"!ता क्षिन गङ्ग दिदासटिरोतास्ताथ ।। १४.२ ।।

स गरो 0 सप्त%Hला श्च क्षिवला यन्ता कोक्षि;दा क्षिXज ।

प्राको %न्ता ; वधान्"ता सक्षिBष्टरो षो सन तान ।। १५ ।।

The places which have become holy places,the riverslike the Gangå, etc., the seas, and the seven mountains, disappear at some time, O Sage, and also again manifest and grow this is the Creation which is perpetual. [14.2-15]

ताथ क्षिहा स गरो ह्येषो ब्रह्म% पु ता पु रो क्षिXज ।

दा%वषो"सहास्र क्षिणे क्षिनजला" ऽभ!न्महा णे"व0 ।

आको %गङ्ग सक्षिलाला0H पुश्च ता पु!णे\ बाभ!व हा ।।१६।।

Likewise, indeed,thisSea which was the mighty ocean itself, just by the curse of a Brahmin (Sage) formerly, O Sage, had become waterless for ten thousand years, and afterwards verily again became full by the water of the Gangà which flowed down from the sky. [16]

यन्ना मको ता"न4भक्त्य सव"पु पु पुन दानम ।

प्रा यक्षिश्चत्त न्य% षो क्षिणे यथदा यक्षे नाम्त्त।।

व दा दा त्मस्वरूपुस्य श्रीवणे4स्मरोणे 4ताथ ।

य क्षित्तंक्षिभश्च क्षिस्थरो कोBत्य क्षिनदिदाध्य सक्षिश्चरो4 ताथ ।। १८ ।।

तातास्तादा को रोताय वक्षिBत्तय ";ता क्क ; क्षिस्थरो ।

बाहुजन्म भ्य सदा0 खर्मिHवन ता 4मक्षि त्तंमक्षि ता को0 ।।१९।।

As singing of the Nameof the Lord with devotion brings about removal of all sins, as do all the acts of expiation, and as does this excellent sacred place, even so do hearing about the nature of the Self from the Veda and reflection, and also practising deep meditation for a long time after making it firm through reasoning. And if thereby there arises the thought-mode resting on that Self, only in some case does it become steady. Who can get that Liberation without the pains of practice over many births? [17-19]

क्षे त्र ताक्षिस्मन पुरो %स्य क्षे त्रभ!ता सन तान ।

;ता मध्"य त्यजन प्रा णे न यत्र तात्र क्षिपु न च्छय ||२०||

But one gets that in that sacred placewhichhas become the holy Abode of the Supreme Lord, even without his wish, by giving up life anywhere whatsoever within the area of the Holy Four. [20]

अत्र ता म स्ता दाबा क्षि "द्धकोBता %ङ्को क्षिXज त्तम ।

अपुरो धाक्षिमम 4श्री %0 सवथ" न सहाता व H।। २१ ।।

In this regard let there not be in you any doubt created by wrong understanding, O excellent Sage. The Lord of Goddess Laksmi (Visnu) surely will not tolerate this offence at all. [21]

पु रो व0 कोक्षिथता 4क्षिवप्रानHव द्यस्य पुम नन ।

प्रा णे क्षिन्ताको महा म हा क्षिवदाषो ऽभ!न्महा गदा0 ॥२२॥

Previously it has been told to you, O Sage, how because of showing disrespect for the sacred things offered to the Lord there had been the fatal great delusion and severe sickness of the learned one. [22]

अपुरोश्च वदा म्यद्य म हा त्म्य 4तास्यदाला भ"म ।

म घ म स0 सपु ण्य व Hस्रा न ता स्वग"प्रादा यको0 ॥२३॥

I will speak now about the glory of another thing, which is difficult to get. The month of Magha is indeed very auspicious, which grants heaven through holy bath. [23]

ताता ऽक्षिपु नमदा" पु ण्य क्षित्रदिदानHटिरोन्द्रौला कोदा ।

ताता0 %ताग णे ग दा रो व तास्य 0 %ता क्षिधाको ॥२४॥

स गरो यत्र को त्र क्षिपु सहास्रफलादा मता0॥ २५१॥

Even holier than that is the Narmada river which grants the world of Indra through bath for three days. Hundred times that is the Godavari river, and the Reva river is hundred times superior to that. The Sea anywhere whatsoever is considered the granter of benefit one thousand times more. [24-25.1]

य क्षिन ता थ "क्षिन सन्ता हा व यप्रा त्तं क्षिनभता!ला ॥ २५.२॥

ता क्षिन क्षित्रव ण्य 4सन्ता क्षिता प्राय ग ब्रह्मभ क्षिषोताम ॥२६.१॥

Whatever holy bathing places are there on the earth as spoken by the Wind-god, they remain in the Triveni in Prayaga: so has been declared by Lord Brahma. [25.2-26.1]

क्षिसता क्षिसता तात्र नरो0 स्रा त्व म घ सपु ण्यको ॥२६२॥

मकोरोस्थ दिदान धा % क्षित्रक्षिभघ"सर्मिHXज त्तम ।

ब्रह्मला कोमव प्रो क्षिता य वदिदान्द्रौ श्चता दा%" ॥ २७ ॥

In the bright and the dark fortnights of the very auspicious month of Magha when the Sun is in Capricorn of the zodiac, by taking bath there for three days, O excellent Sage, a man attains the world of Brahma for the period of fourteen Indras. [26.2-27]

ताक्षिस्मन म स ता य % क्ला भव दाको दा% क्षिXज ।

तास्य मन णे"व स्ना त्व क्षिवक्षिधावद्यताम नस0 ।।२८।।

दाव न क्षिपुताn4स्तापु"क्षियत्व पु!जक्षियत्व जगद्भुगरु म ।

मण्डला क्षिसकोता मध्य ताद्य ग्यरुHपु; रोकोH0 ।। २९ ।।

म धावप्रा ताय दात्त्व क्षितालापु त्रमन त्तमम ।

एकोसिंव% त्तरोको ला 4भक्षिवष्यद्भुभ!तामव ; ।

अभ्य द्धरोक्षिता%द्ध न त्र को य क्षिव; रोणे ||३०||

The Eleventh day of the bright fortnight which is there in that month, O Sage, on that day having taken bath in this Sea in accordance with rule, with controlled mind, offering libations to gods and to the ancestors and worshipping the Master of the World (Lord Jagannatha) in a Mandala (a mystical diagram) on the sands with the offerings befitting Him and presenting an incomparably excellent vessel containing sesame for the pleasure of Lord Madhava (Jagannatha), a man who is with pure mind saves twenty-one generations of the past and the future: no doubt should be entertained in this regard. [28-30].

ताता आगत्यव क्पु!ता व-4पु!ज्य प्रादाक्षिक्षेणेम ।

कोBत्व प्राभ जग"द्ध ता0 प्राक्षिव% न्मक्षिन्दारो4 ताता0।। ३१।।

Coming from there, with speech purified, after worshipping the holy Banyan Tree and doing circumambulation of it, then he should enter the temple of the Lord who is the Supporter of the world (Lord Jagannatha). [31]

%रोण्य4म 4पुटिरोव क्षिहापुक्षिताता 4भवस गरो ।

अर्व्या जकोरुणे क्षिसन्धा दा नबान्धा नम ऽस्ता ता ।।३२।।

He should pray: "O Lord who art the Ocean of deceitless compassion! Save me who have fallen into the ocean of worldly existence and have taken refuge in Thee; salutations to Thee, O Friend of the miserable !" [32]

महु महु "0 प्राणेम्यत् थ 4दा रुब्रह्मपुदा क्षिन्ताकोम ।

नत्व प्रादाक्षिक्षेणे 4कोBत्व को न्दापु ष्पु0H प्रापु!जयता ॥३३॥

यथ क्षिवभवताश्च न्यHरुपु; रोH0 क्षिश्रीय0 पुक्षिताम ।

वHको ण्ठेभवन क्षिस्थत्व क्षिवटिरोश्च रो यषो क्षेय ।

ता नHव सहा तात्रHव ला यता पुरोम त्मक्षिन ॥३४॥

Thus reverentially saluting repeatedly atthe Feet of Lord Jagannatha who is Brahman in Wooden Form, and bowing and circumambulating, he should worship the Lord of Goddess Laksmi (Jagannatha) with jasmine flowers, and by other appropriate offerings according to his resources. As a result of that, he stays in the Abode Vaikuntha (of Lord Visnu), and at the end of the life span of Lord Brahma, verily along with Him only, there itself he merges in the Supreme Being. [33-34]

म ध्य 4दात्त्व म धाव य ;न्द्रौ;Ë! व;!र्मिणेता म ।

को न्दा0H प्राग्रक्षिथता 4म ला 4क्षिवक्षि;त्र 4गन्धा% क्षिलान म ।। ३५ ।।

न न पुहा रोसक्षिहाता 4 तादाग्र ब्र ह्मणे न %क्षि ;0 ।

वस्त्री लाङ्को रोगन्धा द्य0H पु!जक्षियत्व हारो र्मिधाय ॥ ३६ ।।

तात्प्रा ताय प्रादाय क्षिन दा न क्षिन क्षिवक्षिवधा क्षिन ; ।

कोला3 क्षिहा सवको"मभ्"य दा नमव प्रा%स्यता ॥३७॥

On the full moon day of the month of Magha, he should offer to Lord Madhava (Jagannatha) a charming and fragrant garland made of jasmine flowers and sprinkled with the powder of camphor, along with varieties of presents. In front of Him, being pure, he should honour Brahmins with clothes, ornaments, sandal, etc, regarding them as Lord Hari (Jagannatha) Himself, and for His pleasure different types of charities should also be given to them, for in the Kali Age charity is indeed praised as superior to all other acts. [35-37]

क्षिवX नक्षिपु धानHहा न यदिदा स्य ज्जुपुको ता"न0H ।

प्राणेमद्भव श्च4ता स्य ता क्षिवष्णे म >प्रा यता क्षिमक्षिता ॥३८॥

दाद्य दालाङ्कोBता ग व0 सव णे wक्षितालापु त्रकोम ।

श्रीद्धय दा पुमन्ना क्षिन व स क्षि4स सम न0 स्रज0 ।। ३९ ।।

कोपु!"रो ग रुकोस्ता रो ;न्दान4को ङ्को म 4ताथ ।

क्षिवष्णे 0 प्रा क्षिताकोरोश्च न्यता स्वस्य ;ष्ट 4क्षिहा यदा भव ता ।।४०।।

म ध्य 4 म धावता षो य ब्र ह्मणे भ्य क्षिनवदा यता ।।४१.१ ।।

Even a learned man, if he is devoid of wealth, should bow to the Lord, with repetition of the Name of the Lord and singing it. If he is endowed with wealth, thinking, 'May Lord Visnu be pleased with me', he should gladly give away to Brahmins cows decorated with ornaments, gold, a vessel of sesame, lamp, food preparations, clothes, flower-garlands, sandal with camphor, fragrant aloe and musk, as well as saffron, and other things which are pleasing to Lord Visnu, whatever verily may be within his effort, for the pleasure of Lord Madhava (Jagannatha), on the full-moon day of the month of Magha. [38-41.1]

प्राय ग ; को रुक्षे त्र य पुरो ग ; भ स्कोरो ।।४१.२।।

ग को टि-दा नज4 पु ण्य4 ग 4दात्त्व लाङ्कोBता 4%भ म ।

एको 4 क्षिXज न लाभता ताताश्च प्यक्षिधाको4 फलाम ।। ४२ ।।

Whatever merit one gets by giving a croreof cowsin Prayaga and Kuruksetra verily at the time of the solar eclipse, by giving here only one good cow decorated with ornaments, O Sage, he obtains benefit even higher than that. [41.2-42]

व-स गरोय मध्"य क्षे त्र श्री पु रुषो त्तम ।

म ध्य 4ज न क्षिहा यता दिकोक्षिश्चदा दाय मता ता सम 4क्षिXज ||४३||

य0 कोक्षिश्चदा ब्र ह्मणे व्यार् ससमश्च पुटिरोको र्मिताता0 ।। ४४.१ ।।

O Sage, knowthat in the sacred place Sri Purusottama, in the area between the Banyan Tree and the Sea, anything whatsoever that is given away on the full-moon day of the month of Magha, that is equal to this, and any Brahmin whatsoever is declared to be like Sage Vyasa. [43-44.1]

अत्र क्षिपु दाला भ"4 य ग4को ता"य क्षिम क्षिन% मय ।।४४.२ ।।

In this connection, I am also telling about the rare Conjunction, listen. [44.2]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4

क्षिXता य वष्Hणेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षे त्रम हा त्म्य जक्षिHमक्षिनक्रक्षिषोसव

स गरोस्रा न दिदाम हा त्म्यवणे"न4न म ;ता0 पुश्च %त्तम ऽध्य य0 ॥ ५४||

Thus ends the Fifty-fourth Chapter ofthe Dialogue between Jaiminiand the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala Portion included in part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Glory of Bath in the Sea, etc."

पुश्चपुश्च %त्तम ऽध्य य0

Fifty-fifth Chapter

Story ofaDevoteeborn inFamilyoftheImpious

जHक्षिमक्षिनरुव ;

अस्य मव ग रो व रो0 % भन य ग उत्तम0 ।

क्षिपुताBदावH 4यदा क्रक्षे 4धाक्षिनष्ठ म!लाग क्षिवधा0 ।।१।।

म न धान क्षिषो सिंसहा ; को ला रो क्षिताष्ठता ग रु0

महा म घ क्षिता न म य 4य ग0 पुरोमदाला भ"0 ॥२॥

महू ता"म त्र 4लाभ्यता क्षिपुताnणे 4मक्षि त्कंदा यको0 ।

अत्र श्री द्ध 4प्राको व ता व ञ्छन क्षिपुताBक्षिवम क्षेणेम ॥३॥

Jaimini said: On this full-moon day itself of Magha month if there is Thursday, it is indeed the auspicious and excellent Conjunction; and when Magha (which is presided over by the Pitris or manes) is the star, the Moon is based in star Dhanistha, and Jupiter is located in the zodiac Pisces, Sagittarius, Leo, or Cancer, then it is called Mahamaghi (the Great Maghi). This Conjunction is extremely rare and is available only for a Muhurta (48 minutes), and it grants Liberation for the Pitris (ancestors). At that time one should perform Sraddha (ceremonial offering of water, Pinda or sacred rice-ball, and meal for the ancestors), wishing the Liberation of the ancestors. [1-3]

नरोकोस्थ दिदाव 4य क्षिन्ता गय श्री द्ध कोBता सता 0H ।

स्वग"स्थ बाहुको ला 4ता प्रा क्षिसथित्तंा व H।।४।।

Ancestors who may even be inhellgo toheavenwhen Sraddha is performed by the offsprings at Gaya, and dwelling in heaven, indeed stay there for a long time withjoy. [4]

महा म ध्य 4सता गत्व क्षिसन्धाता रो4 सम क्षिहाता0 ।

स्ना त्व क्षिपुताn4स्तापु"क्षियत्व क्षिताला म्भ क्षिभमदा " क्षिन्वता0 ॥५॥

अन्यषो श्च क्षिपु न स्रे व Hदात्त्व ; क्षिपु क्षिताला दाकोम ।

क्षिपुताBन्त्रयक्षिता स्वग"स्थ न नरोकोस्थ 4श्च सव"%0 ।।६।।

ब्रह्मणे0 सदान0श्च न्य न य ग0 पुरोमदाला भ"0 ।

दाव भ्यस्ता वरो4 लाब्ध्व पुक्षिवत्र 4क्षिहा गय क्षि%रो0 ।।७।।

तात्क्षे त्र4दाव दाव स्य वपु भ!"ता 4महा त्मन0 ।

यत्र सस4ग"म स द्य क्षे त्रमन्यक्षिद्ध पु वनम ॥८॥

On this Mahamaghi, theson, goingto thecoast oftheSea with collected mind, having bathed there, and filled with joy, offering libations to the

ancestors with sesame and water, or giving offering of sesame and water even indeed in the names of others, he takes collectively the ancestors staying in heaven or remaining in hell as also others to the abode of Lord Brahma. This Conjunction is extremely rare. By getting boon from the gods indeed the Gaya mountain has become a purifier. But that sacred place (Purusottama) has become the Body of the Supreme Being. the Lord of gods, and merely by coming in contact with it another sacred place verily becomes a purifier. [5-8]

तात्र श्री द्ध4प्राको 6 %"द्धौर्व्यास्Hता भक्षित्तंता0 ।

म ;यता क्षिपुण्डदा न न दाहा बान्धा ता क्षिपुताnन सता 0 ॥९

There, the son who performs Sraddha excellently with devotion and with pure articles, by offering Pinda, would liberate the ancestors from bondage to the body. [9]

क्षिपुताBन दि श्यय दाद्य दा दा न क्षिनक्षिवक्षिवधा क्षिन;।

दा ता रो4ताक्षित्पुताn4श्च क्षिपु ध्रु व 4म ;यता प्राभ0 ।।१०।।

Intending it to be for the sake of the ancestors, for

one who gives various kinds of charity, the Lord surely liberates the giver as also his ancestors. [10]

क्षिपुताBपु कोस्यक्षिनष्पुक्षित्तरुक्तं स गरोव टिरोणे ।

पु!ज ;पु रुषो ख्यस्यभवच्च को टि-% ग णे0।। ११।।

Preparation of food for the ancestors has been instructed to be done with Sea-water; and the worship of the Supreme Being with it becomes multiplied a crore of times. [11]

अन्यदा तापु"णे 4स्ना न 4पु!जन4स गरो म्भस ।

महा म ध्य न्ता सकोला4कोम "को य त्त"दाम्भस ।। १२।।

On any other day, offering libation, bath and worship should be done by the Sea-water, but on the Mahamaghi day one should perform all activities only with Sea-water. [12]

गङ्ग म्भ0 स्नापुन4क्षिवष्णे 0 पु त्व पु दा दाकोश्च यता ।

ला को त्तरो4 लाभ ता पु ण्य 4तात्सन्धा जलापु नता0 ।।

Whatever extraordinary holy merit one gets by bathing in the water of the Ganga river, and by sipping the water with which Lord Visnu's Feet have been washed, that one gets by sipping the water of the Sea. [13]

अश्वमधा वभBथको टि-स्रा नफलान्ता यता ।

तास्य 4स्व न कोBता क्षिसन्धा3लाभता ऽन ग्रहा रो 0 ||१४

Whatever is verily the fruit of crores of the ceremonial baths after Aswamedha sacrifice, that one gets by having bath in the Sea on that Mahamaghĩ day, by the grace of Lord Hari (Visnu). [14]

स्रा त्व सन्ताप्य"क्षिवक्षिधावता क्षिपुतभाक्षित्तंतव0श्च4

श्री द्ध 4कोBत्व हाक्षिदास्यद्धा न क्षिन ;Hव क्षिहा ।। १५ ।।

दाष्Bट्व सपु4!ज्य क्षिवक्षिधावता स क्षे दा ब्रह्मसन तानम ।

म ता0 स्वस्य ; भ य य" 0 को ला क्षिन ; %ता 4%ताम ।

क्षिवम च्य ताHरो व सम4पुरो ब्रह्मक्षिणे ला यता ।। १६ ।।

After bathing, by offering libations to the ancestors and gods in accordance with rule and with devotion, performing Sraddha with sacrificial food articles, and also indeed giving charities, and by seeing and worshipping as per rule Brahman the Eternal in visible Form (Lord Jagannatha), one liberates hundreds of the families of the lineage of his mother, of himself, and of his wife, and along with them equally merges in the Eternal Brahman. [15-16]

व4% न 4भ ग्यसम्पुत्त्य ता दा%B क्षिहाभव ता सता 0।

श्री द्ध4यस्ता महा म ध्य 4को य "च् पु रुषो त्तम ।।१७।।

It is indeed by the good fortune of the lineages that a son like him is born, who verily performs Sraddha on the Mahamaghī day in the sacred place Sri Purusottama. [17]

श्री द्ध4य को य "स्तास्य 4वHयस्ता य क्षितासदा सता 0।

क्षिताय"ग्य क्षिनगता स्तास्य प्रा द्भुभ!ता 0 पु दारो णे क्षिभ0 ||१८||

Of those who would perform Sraddha verily on that day, the son who always goes for that, the ancestors who have fallen into the lower births rise up quickly by the dust of his feet. [18]

नयक्षिन्ता गत्व क्षिषोत्व ; क्षिपुतारोस्ता 4मदा क्षिन्वता 0 ।

पु श्वता"0 पुBष्ठताश्च ग्र समक्षे धा0 को ला द्भाव 0 ।।१९।।

आब्रह्मणे य क्षिहा को लाताय ;

प्राय क्षिन्ता ताक्षिस्मन पु रुषो त्तम ख्य

सदा ला "भ वषो"सहास्रको ;

दाव र्मिषोसत्र्वाय ग उत्तम ||२०||

Going and staying there, with joy the ancestors of his family take him along, being present on the side, behind, in front, and below, those of the three lineages and up to Lord Brahma, who indeed go to that sacred place called Purusottama in that excellent, auspicious Conjunction which is very difficult to get in a thousand years and is resorted to by the gods and sages. [19-20]

स को ला दाला भ" ला को न ल्पुपु ण्यरोHव प्यता ।

क्षिवत्त% ठ्य4 न को व ता प्रा प्य ता 4मगमत्त१।।

That time is rare inthe world and is notattainedbythose who have very little holy merit. Hence one should not show dishonesty about his capacity to spend money, having got that excellent Conjunction. [21]

क्षिवनश्वरो4 %रो रोश्च क्षिवत्तश्च क्षिपु %रो टिरोणे म ।

य त्त्व ब्र ह्मणेकोरो धान4को टि-ग णे4भवता ।।२२।।

Indeed, the bodyisperishable,as also isthewealth ofthe emodied ones; by giving that wealth in the hand of a Brahmin, it becomes multiplied a crore times. [22]

को म दाको मताश्च क्षिपु म क्षे 4तात्र लाभ द्भुध्रु वम ।

ज्ञा न दाक्षिपु भव न्मक्षि त्तंटिरोक्षिता व दा न्ताग 0 श्रीक्षि ता0 ||२३||

Desiring it, or even without desire for it, one wouldget Liberation there in that sacred place: this is certain. Through knowledge also there will be Liberation: this is the teaching of the Veda containing the words of Vedanta. [23]

तात्र मन्त्र 0 प्राजप्त स्ता सक्षि सद्ध 0 स्यन B"णे 4ध्रु वम ।

प्रा क्षिणेतास्ता जगन्ना थ0 सव"को मप्र||२४||दा

There, mantras repeated well by men willbecomeverysuccessful, which is certain. And if the Lord of the world (Lord Jagannatha) is also pleased, He then becomes: thefulfiller of alldesires. [24]

दिकोमत्र बाहुन त्तं न कोBताकोBत्य भव न्नारो0 ।

दाक्षि श्चदिकोत्स्यमहा व्या क्षिध्वंक्षिक्षमत्तंभव ता ।।२५।।

Where is the necessity to speak much in this context ? A man accomplishes his life's purpose, and through this bath one becomes completely free fromany great disease which is difficultto cure. [25]

महा पु पुHर्मिव0स्त्रा द्भुबाक्षि द्धपु!व"कोBता ।

किंको पु न0 क्षेद्रौ पु पुHस्ता को ला0 खला सदा ला भ"0 ।।२६।।

One becomes free even from the great sins deliberately committed, when this bath is taken, O Sage, and so, what to speak of the minor ones? That time is indeed very rare. [26]

प्राज्वलान्ता4वक्षि नरो सिं% यथ प्रा प्य क्षितादाह्येता ।

ता!ला म घकोम व 4क्षिहा पु पुरो क्षि%क्षित्रधा3ताको0 ||२७||

तास्य 4स्त्रा त्व क्षिसन्धाज ला दाहा ता तात्क्षेणे दाक्षिपु ।।२८.१ ।।

Just as cotton coming in contact with the mass of burning fire is completely burnt, likewise is the bath during Mahamaghi in the month of Magha the destroyer of the mass of the three-fold sins (physical, mental and verbal); by taking bath in Sea-water on that day, the mass of sins is burnt even at that very moment. [27-28.1]

महा म ध्य 4महा क्षेत्र महा पु रुषोदाक्षिक्षेणे ।। २८.२ ।।

महा णे"व नBणे 4स्त्रा न 4महा पु ताकोन %नम ।

कोक्षिथता4श्रीता पु!व wता दाष्टBपु!व wवदा क्षिम ता ।।२९।।

The bath taken by men on the Mahamaghi day, in that sacred place, in the great Sea which is in the south of the Supreme Being, is the destroyer of the great sins. What had been heard earlier has been told to you; I am now speaking about what has been seen previously. [28.2-29]

पु षोण्ड न 4को ला कोक्षिश्चदा स द्ध र्मिमको उत्तम0 ।

धाम%" स्त्री थ"को %ला क्षिवषणो३थाकं 0 ||३०||

In a family of the impious, therewas born some excellent virtuous man who was conversant with the import of the ethical codes, was a devotee of Lord Visnu, and was firmly established in thereligiousobservances. [30]

तात्पु!व >तास्य को लाज 0 पु षोण्ड नरोको3कोस0 ।

क्षितायग्"य क्षिनगता य ; ता सव >वन्Bदा% गता 0 ।। ३१ ।।

क्षिवज्ञा पुय म सटि रोत्थ 4पु ताको स्मरेत्ता समद्ध

गय य 4 क्षिपुण्डदा न न वयमत्यन्तादा0 क्षिखता 0 ।। ३२ ।

महा म ह्राव% दा पु न क्षिवम ख वयम दा%B 0 ।

पुरो4 पुरो णे 4पुरोम 4न ;य" मस्ताम मय 0 ||३३||

His ancestors, his family members, who were impious and were dwelling in hell, and those who had fallen into lower births- they all in groups came to him and requested thus : "O dear son ! Save us by offering Pinda in Gaya; we are extremely distressed because of being under the control of great delusion due to which we have become like this being enveloped with the darkness of ignorance, and have turned our faces away and did not worship the Supreme Being who is higher than the highest. [31-33]

धाममग>प्रावBत्त न 4कोक्षेत्रप्रोक्षितादिक्रय म ।

न ज न म दा0 खरो %0 को न स्य ता सक्षे4य भव ता ||३४||

We were also making opposition tothosewho were engaged in the path of virtue. We do not know verily by what perhaps there can be destruction of the mass of suffering. [34]

को वला 4% श्रीव म व Hगय श्री द्ध 4कोBता 4सता 0H ।

उद्ध रोयक्षिता व4श्य स्4ता क्षिताय"श्च नरोको3कोस0 ।। ३५ ।।

We have only heard that verily the Sraddha at Gaya performed by sons will deliver the family members even though they may be having the lowest births or dwellingin hell." [35]

ता षो 4 ताX;न4श्रीत् व स गत्व % स्त्रीक्षिवत्तम0 ।

क्षिवक्षिधान भक्षित्तंयसंय 4% क्षि;क्षिभधान"0H ||३६||

न न क्षिवधा क्षिन श्री द्ध क्षिन ;को रो ङ्ग म दा क्षिन्वता0 ।। ३७.१ ।।

Hearing that utteranceof theirs,that best knower of thescriptures, going there, in accordance with rule and with devotion performed in Gaya with joy various kindsof Sraddhas quickly with hisclean wealth. [36-37.1]

तातास्ता न क्षिस्ताको व4श्य स्ताथHव क्षिताप्राम क्षिहाता 0 ।।३७.२ ।।

क्षिनमग्ना दा0 खजलाधा प्रा ता क्षिस्ताय"ग्गता स्ताथ ।

पुटिरोव य"पु न0 पु त्रम;!व!w%वय द्भाव 0 ।।३८।।

Thereafter also, those impious departedfamily-members, like that only, still continued to be very much bewildered, immersed in the ocean of suffering, and fallen in the lower births. Surrounding him again, those bothe three lineages told theson : [37.2-38]

पु त्रको श्री द्धमस्म कोमद्धे य कोBता 4महु 0 ।

सद्भुवत्ताBस्वय % स्त्रीम ग"ता0 सत्यम व ताता ।। ३९।।

"O dear son ! Sraddha for our deliverance has beenperformed by you who have good conduct, by honest means and in accordance with the path of the scriptures, repeatedly : that istrue. [39]

दिकोमता च् द्धमस्म को4 दा%"न य क्षिपु न भवता ।

सभ B% 4ता ड्यम न न 4ला3हादाण्ड0H समन्ताता0 ।।४०।।

Why was this Sraddhanot capable ofeven being seen by us who are being very severelybeaten withiron rodsall around ?[40]

दाश्Bयन्ता क्षिपुतारो ऽन्य षो 4श्री द्धदा न दा गय क्षि%रो ।

क्षिवम नवरोम रुह्यो दिदार्व्याला को4 प्राय क्षिन्ता ता ।।४१।।

सम पुता ऽस्म कोमव दिदार्व्यास्रग्गन्धाभ!षोणे 0 ।

न स्म को4 हा यता पु पु4कोBता0H श्री द्ध%ताHरोक्षिपु ।।४२।।

The ancestors of others, because of offering of Sraddha in Gayasira, are seen mounting an excellent chariot and they go to the divine world, from near us only, adorned with celestial garland and sandal. But our sin does not come to an end even by hundredsof Sraddhas performed. [41-42]

वयमता न्ना ज न म धाम%" स्त्रीवक्षिहाष्कोBता 0 ।

कोथ 4व दा0 खक्षिवलाय भक्षिवष्यक्षिता ; न ध्रु वम ।।४३।।

We do not knowthis,asweare excludedbythe codesofethics, how at all will there be surelydestruction ofoursuffering. [43]

त्वमस्म को4 को ला ज ता व टिरोधाटि रोव ;न्द्रौम 0 ।

त्व 4क्षिवन गक्षितारोस्म को4 दाश्Bयता न क्षिहा पु त्रको ।।४४।।

You are born in ourlineage, as themoon is fromtheOcean. Except you, verily no refuge isvisibleto us, Odearson ! [44]

दा0 ख णे"वक्षिनमय न 4 पु रो4 न ता 4त्वम व न0 ।

य न %क्तं क्षिव; यता ता को रुष्व % क्षिXज त्तम ।।४५ ।।

You alone are therefor us who are immersed intheocean of sorrow, to take us across. By what you will be able to do that, considering that, do it soon, O excellent Brahmin ! [45]

पु त्र एको क्षिवज्ञा यता व4श्य न म द्धता नBणे म।

पु त्रस्यHव पु; रो णे नरोको ऽक्षिपु पुताक्षिन्ता ता ।।४६ ।।

The son alone specially saves andismeantforthe deliverance of the men of the lineage. And also, by the improper conduct of the son alone they fall into hell. [46]

ता दा%B ग णेव न पु त्र0 को ला यता0 ।4समद्री

ईदागBदा0 ख णे"व ता षो मत् प्लाक्षि ताज य"ता कोथम ।।४७।।

In case of those in whose lineageavirtuousson like that is born, for them how can there be floating intheoceanofsorrow like this ? [47]

सव>दाष् कोBताकोमागो स क्षिस्थता श्च य ।

सत्पु त्रणेगसिंता य क्षिन्ता दिदार्व्या 4ता न त्र स%4य0 ।।४८ ।।

All those who have done bad deeds, andhave beenremaining within the pains of hell, attain the divine state because of a good son: there is no doubt regardingthis".[48]

इक्षिता दा न ता"व;न4पु त्र आकोणे"य4स्तादा ।

न प्रात्यव ; पु क्षिपुष्ठव4श्य न व Hस क्षिXज त्तम0 ।। ४९ ।।

को वला 4क्षि;न्ताय म स दा ला ;क्षिलाता;ता स ।

% स्त्री4 प्राम णे4मत्व न 4कोBत्य कोBत्वर्व्यावक्षिस्थता3 ॥५०॥

Hearing these words of the miserable and distressed ones then, the son, that excellent Brahmin, verily did not speak in reply to the sinner family-members. He only reflected with a mind agitated like a swing: "Scripture is the authority for men for determining what is to be done and what is not be done. [49-50]

ताच् स्त्रीप्राक्षिस्थता क्षिनत्य 4वHपुरो त्य 4कोथ 4व्रज ता ।

भवन्ता एव पु क्षिपुष्ठ वश्4य एता मम धान ।।५१।।

Hence how can onewhoalways goes by the scriptureget any contrary result? Presently these sinners happen to be my family-members only. [51]

गय श्री द्ध 4सवपु" पुन दान 4% स्त्री; दिदाताम ।

यथ क्षिवक्षिधाकोBता4श्री द्ध 4%ता 4नHता क्षिवम क्षि;ता 0 ।।५२।।

It has been enjoined by the scripture that Sraddha offered at Gaya is the destroyer of all sins. A hundred Sraddhas have been performed by me according to rule,yet they have not been liberated ! [52]

% स्त्री4 प्राम णे 4सव>षो 4कोBत्य कोBत्यक्षिवधा3 सदा ।

इक्षिता स क्षे दा भगवता मख पुद्म क्षिXक्षिनग"ताम ।।५३||

'Scripture is always the authority for all with regard to the rule as to what ought to be done and what ought not to be done': this has come forth directly from thelotus-likemouth of the Lord Himself." [53]

एव4क्षि;न्ता को लामता व्याणिसमद्भव ।

अ%रो रो जग दा च्चस्Hतान्व न स%4यक्षिच्छदा ।।५४।।

To him who was thushaving a minddisturbed byanxiousthought, a Voice arising from the sky, and incorporeal, spoke loudly, spreading everywhere, and cutting off the doubt.[54]

ब्रह्मन सत्य 4गय श्री द्ध 4सवको"ल्मषोन %नम ।

क्षिपुताnणे 4दाग "क्षिताहारो4 ब्रह्मला कोगक्षिताप्रादाम ।।५५।।

"O holy one ! It is true that Sraddha at Gaya is the destroyer of all sins, remover of the distress of the ancestors and bestower of passage to the world of Brahma for them. [55]

नता स म न्यपु पु न 4श्री क्षिताक्षिवद्रौ वको 0 सदा ।

अवज नक्षिन्तासतातामन्ताय क्षि"मनम श्वरोम ।।५६।।

But these ancestors are not accumulators of ordinary sins, they ever cast away the Vedas, and always disregarded the Lord who is the Inner Ruler. [56]

गय श्री द्धनH"को %ला एता श्रीक्षि ताबाक्षिहाग"ता 0 ।

ता षो 4सन्ताक्षिताज ता ऽक्षिस न ; व दाफला4लाभता ॥५७॥

They cannot be in a good condition by the Sraddhas at Gaya, since they have gone outside the Vedas. You are a son of their lineage, who also therefore cannot get the benefit of the Veda. [57]

ब्रह्मण्यमज्ज् वला4 प्रा ममद्धता w व%4ज न स्वको न ।

यदिदाव ञ्छक्षिसभ क्षिवप्रा%णेB तात्त्व4रोहास्यकोम ।।५८।।

Brilliance of Brahman has been attained by you; if you wish to deliver your own members of the lineage, O Brahmin, then hear the secret truth. [58]

पु षोण्ड न 4सम द्ध रोश्च क्षिवद्य क्षिवनयस्ताथ ।

उभय4सदा%B 4क्षिवक्षिद्ध ताय 0 को रोणेमच् यता ॥५१॥

आत्मस क्षे त्कोBक्षिताय 4 स्य ता क्षे त्र श्री पु रुषो त्तम ।

महा म ध्य 4क्षिपुण्डदा न 4लावणे दाता- ऽथव ।। ६० ।।

Deliverance of the impious and destruction of ignorance know these two to be alike. The means for the two is being stated either there should be Self-realisation, or there should be offering of Pinda on the Mahamaghi day on the coast of the Sea of saline water in the sacred place Sri Purusottama. [59-60]

कोदा क्षि;दाक्षिपु पु पु न म त्मस क्षे त्कोBक्षिताभव" ता ।

ताX%4दा पु तात्रHव श्री द्ध 4को रु महा मता ।। ६१ ।।

द्रौक्ष्यक्षिस स्वदा%B तात्र मक्तं न 4पुरोम 4गक्षिताम ।।६२।।

Can realisation of the Self ever be possible for the sinners ? Therefore, O light of their lineage, there alone perform Sraddha, O one who has great understanding! With your own eyes you will see there their getting the supreme state as having been liberated." [61-62]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4

क्षिXता य वष्Hणेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षे त्रम हा त्म्य जक्षिHमक्षिनक्रक्षिषोसव

पु षोण्डको लाज तास्य कोस्यक्षि;क्षिXष्णे भक्तंस्य ख्य नवणे"न 4न म

पुञ्चपुञ्च %त्तम ऽध्य य0 ।। ५५ ।।

Thus ends the Fifty-fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurána, a compendium of eighty-one thousand verses, entitled "Narration of the Story of some Devotee of Lord Visnu born in the Lineage of the Impious".

षोट्पुञ्च %त्तम ऽध्य य0

Fifty-sixth Chapter

Need to Perform Sraddha

श्रीत् वत् थम को %क्षिगरो4 पुरोम 4हाषो"म क्षिस्थता0 ।

महा म ध्य 4सम पु य 4जग म क्षे त्रमत्त मम ।।१।।

Jaimini said Hearingthus theHeavenlyVoice, hegot supreme joy. When Mahamaghi wasnear,he wenttotheexcellent sacred place. [1]

पुय"न्ताभ!म क्षे त्रस्य प्राक्षिव%न दादा%B स्वको न ।

% द्धसत्त्व न % भ्रावणे न क्षिनम"ला म्बारोधा टिरोणे0 ॥२॥

वHदिदाकोज्ञा नक्ष,%4द्ध क्षे णेकोल्मषो न ।

तामन व्रजता0 स क्षे दा हृष्यताश्च पुरोस्पुरोम ॥३॥

ब्र वता0 स धा पु त्र त्व4ध्रु व 4नस्ता रोक्षियष्यक्षिस ।

स धा व्यावक्षिसता4 ता ता यदात्र गच्छक्षिस क्षिक्षेता0 ॥४॥

पु वन4पुरोम 4स्थ न 4क्षिनष्प्रात्यहा!क्षिवमक्षि त्तंदाम ।

सक्षिन्नाधा व गता न 4नस्तामग0तक्षेधान ॥५॥

उद्यता भ स्कोरोस्यव महान् द्रौकोको भ भB%म ।।६.१।।

Entering into the land on the border of the sacred place he saw the people of his own lineage. Their nature had become pure, they were having shining form, wearing pure apparel, their speech was purified by Vedic knowledge, and their sins had been destroyed. They were directly following him, and were mutually rejoicing. They were saying : "O noble son! You will surely save us.

You have rightly resolved, O dear, since you are coming to this place which is the supremely holy place on the earth, and which is the bestower of Liberation without any impediment. Having come to its proximity our darkness is destroyed now, just as when the sun has risen, the darkness of the peak of theMahendra Mountain quickly disappears." [2-6.1]

सक्षिXजस्ता क्षिगरो0 श्री त्व व4श्य न 4क्षिवमला त्मन म ।।६.२।।

क्षिवस्मय 4पुरोम 4लाभ क्षे त्रस्य मक्षिहामप्राक्षिता ।

स्वगणे यगणे को णे"क्षे त्रम ग"मव प्य ताता ॥७॥

;ता मख "क्षिवक्षिनष्क्र न्ताला को4 क्षिवक्षिधाक्षिवधा नक्षिवता ।

सत्यम व हा यव णे दिदार्व्या स ऽऽको %भ क्षिषोता ॥८॥

कोथ 4क्षिमर्थ्यय वदाय स् ता ला को न ग्र हाको 0 सरो 0 ।

सव>षो 4को4पु"को4 क्षिवदान्तास्तात्त्वदार्मि%न0 ।।९।।

That Brahmin after hearing those words of the members of his lineage whose self had become purified, got supreme wonder in regard to the glory of the sacred place. He reached the way to the sacred place which was crowded with the multitude of his own reckonable family members, and which was the world outside the sphere of Lord Brahma. He knew the rules and regulations, and thought: "What the celestial Voice told from the sky is indeed true. The gods are favourable to the world, know the fruits of actions of all, and are seers of the truth : how can they tell a lie ? [6.2-9]

अहो म जन्मन भ ग्य 4पु षोण्डको लासन्ताता0 ।

उद्ध रोणेसमथ ऽ"हामता षो मक्षिपु य ऽभवम ।।१०।

Ah! what a good fortune I havegot bybirth, though I aman offspring of the family of the impious, that I have become capable of bringing about even their deliverance ! [10]

गय श्री द्धबाHहु"कोBता0H को य क्षिनगताय जन 0 ।

क्षिव% द्धमतायस्ता म 4भ षोन्ता भ स्कोरोक्षित्वषो0 ।।११।

दिदार्व्यादाहा ऽहामप्य स 4यदाता म क्षि;ता मय ।।१२.१ ।।

The people who were still in the impure births in spiteof many Sraddhas having been performed by me in Gaya, have now become endowed with pure minds and they are speaking to me with the brilliance of the sun. I, too, have got a celestial body since they have been freed by me". [11-12.1]

क्षि;न्तायक्षिन्नाक्षिता ता0H स धा wजनसम्बा धावत्मक्षि"न ।।१२.२।।

%न0H %नHदा0" खदा0 ख 4ता थरो" जस्य सक्षिन्नाक्षिधाम ।

गत्व स्ना न 4क्षिवधा न न % स्त्रीक्षिवधो स0 ॥१३॥

Reflecting thus, together with them,by thepath which was crowded by people, quietly and gradually, with great difficulty he went to the proximity of the Sea which is the king of holy bathing places, and took bath in accordance with the scriptural regulation. [12.2-13]

क्षिवक्षिधावत्तपु"क्षियत्व थ दाव नक्षिपु गणे 4स्ताथ ।

श्री द्ध 4;क्र महा भक्त्य समद्धिBक्षिधान क्षिXज0 ।।१४।।

Then, having offeredlibationstogods andalsotothegroups of ancestors, the Brahmin performed Sraddha with great devotion and in an affluent manner. [14]

श्री द्ध वस न दाव % 4य वद्भुध्य यक्षिता क्षिनश्चलाम ।

ता वदि व्याक्षिवम न क्षिन ज्वलाद्रौत्रगणे क्षिन व H।। १५ ।।

;न्द्रौसय!प्रा"को % क्षिन को मग क्षिन नभ ऽङ्गणे ।

क्षिवद्य धारोHरोप्सरो क्षिभ0 पु ष्पुवBक्षिष्टप्राको णे"कोH0 ।। १६ ।।

समन्ता दा व क्षिष्टता न्यस्य दाष्टBर्मि वषोयम यय0 ।

स्वणे"दिकोक्षिङ्कोणे न्यदाश्चाHणेHम"न हारोH0 ।।१७।।

At the end of the Sraddha, as soon as he meditatedon the Lord of gods steadily, in the firmament celestial chariots verily fitted with clusters of shining pearls, bright as the moon and the sun, moving as one pleases, with shower of flowers being scattered by Vidyadharas' and celestial damsels, and covered all around, and in the midst of charming sounds of small golden bells and musical sounds of lute, became visible to him. [15- 17]

सज्जु ताध्य नभङ्ग ऽस3 पु नस्ता क्षिन दादा% "हा ।

दाव दाता! 0 सम गत्य स दारो4 प्राक्षिणेपुत्य ; ।।१८।।

सस्4ता!य व क्षिग्भर्दिदाव्र्या क्षिभस्ता न क्षिपुताBस्तास्य पुश्यता0 ।

ब्रह्मणे व;न द्य!य4तास्य ला को4 प्राय स्यथ ।।१९।।

अहा हान्ता क्षिवम न क्षिन ब्रह्मला कोगता क्षिन व H।

धान्यन न न वश्4यन क्षिवष्णे भक्षित्तंपुरो णे ; ।। २० ।।

महा रो3रोवय ग्य न 4 यष् म को4 ता रोणे 4कोBताम ।

पु षोण्ड न 4न क्षिनम\क्षे0 सोश्चप्रावर्मिताना म ।। २१ ।।

प्रावर्मिताता न 4म हान हा क्षिनाद्यनमता।१२.१।।

When there was break in his meditation, he again indeed saw those things only. Divine messengers arrived, and bowing respectfully to the ancestors, lauded them through divine words, as he was looking on : "By the command of Lord Brahmã you all will go to His world. Ah! Here the chariots belonging to Brahmaloka (Brahma's world) indeed have come. By this virtuous descendant of the family who has devotion to Lord Visnu as his chief object, the Liberation of all of you who deserve to be in Maharourava hell has been brought about. There would have been no deliverance for the impious who were rolling

1. A kind of celestial beings.

on the course of transmigration, and who were made to roll on by delusion, which is verily the chief offspring of ignorance." [18-22.1]

यद्यक्षिस्मन पु वको क्षे त्र न श्री द्ध 4व4%ज0H क़ोBताम ।।२२२।।

तादा न म क्षे भवक्षिता पु क्षिपुष्ठ न 4क्षिहा %3नको ।

महा म घ महा य ग क्षिवष्णे न प्राभक्षिवष्णे न ।। २३ ।।

प्रावर्मिताता0 पु पुकोBस्तोयमद्धय ला न ।

स्वरूपुता क्षिहा भगव क्षिनन्द्रौद्यम्ने क्षिवता0 ||२४||

Jaimini said: If Sraddha is not performed by the descendants of the family in this purifying sacred place, O Saunaka, then verily there would be no Liberation for the worst sinners. Hence the great Conjunction Mahamaghi has been introduced indeed by His very nature by the merciful and powerful Lord Visnu for the deliverance of sinners, as the Lord was pleased by the prayer of Indradyumna. [22.2-24]

महा क्रता महा" दा क्षे महा दा0 खवता तादा ।

बाहुक्षिवत्तर्व्याय य सबाहुको लाप्रास धानम ।।२५।।

व क्षिजमधा सहास्र4 क्षिहा न ल्पुभ ग्यस्य ज यता ।

भगवदान ग्रहामताB इन्द्रौद्य म्नेनBपुस्य ; ।।२६।।

न दाष्टB 4न श्रीता 4क्क क्षिपु %क्रस्य क्षिपु सदा ला "भम ।

ताता ऽक्षिपु भगव न षो क्षिनरुपुक्षिधाकोBपु म्बाक्षि धा0 ।।२७।।

दा न न ग्रहाकोB व व त्सल्य म्बा क्षिधा;न्द्रौम 0 ।

सव"कोमदा" रोणे ऽस3 दा रुरूपु प्राको क्षि%ता0 ।। २८||

ता नHव रूपु णे वरो क्षिनन्द्रौद्य म्ने य दात्तव न ।।२९.१ ।।

At that time, the great preparation of the great sacrifice had involved great difficulty for, the thousand horse-sacrifices which required expenditure of much wealth and exertion, and a long time to accomplish, do not happen for one who has only little fortune; and without God's grace it would not have been possible even for King Indradyumna. This has not been seen nor heard of anywhere whatsoever, and is very difficult to get even for Lord Indra. Even then, this Lord who is the Ocean of Guileless Compassion, who is the Lord who bestows kindness on the distressed, who is like the moon arisen from the sea of fondness, and tears asunder the results of all actions, has manifested in the Wooden Form. And in that Form alone He conferred boons on Indradyumna. [25-29.1]

तात्क्षे त्रमक्षिपु ता हा 4न व क्षिभन्द्य न्मक्षितास्ताव ।।२९.२।।

रोहास्यमता ता कोक्षिथ0ास4 ात्तंमत्तम ।

श्रीवणे दिदा;ता ष्को4 क्षिहा यथ म क्षेस्य स धानम ||३०||

ताथ ;ता ष्कोमध्यऽ क्षिस्मन क्षे त्र प्रा णेक्षिवम ;नम ।

सत्य 4सत्य 4पु न0 सत्यमद्भु धात्Bय भ जमच् यता ।।३१।।

That sacred place is also His Body: in this respect your thinking should not be disturbed. This secret has been told to you: it is the excellent means for Liberation. Just as the four practices beginning with hearing are verily the means of Liberation, so is giving up life in this sacred place within the area of the Holy Four. This is the truth, this is the truth, and this again is the truth, which is being declared by raising the hand:[29.2-31]

तात्त्वस क्षे त्कोBता स्तात्र क्षे त्र प्रा णेक्षिवय जन ता ।

ऋता न म क्षे जन्ता!न 4Xयमव पुवग"दाम ।।३२।।

Without realisationofTruth or withoutgiving up lifethere in the sacred place, there is no Liberation for creatures- the two alone are the granters of emancipation. [32]

महा म घ्र्यय 4महा य ग श्री द्ध 4क्षिपुताBक्षिवमक्षि त्तंदाम ।

तात्र व्रय 4दाला "भ4क्षिहा सस4 रो %3नको ध्रु वम ||३३||

Sraddha performed during the great Conjuction there in the sacred place is the bestower of Liberation for the ancestors. The three are indeed difficult to get in the world, O Saunaka, this is certain. [33]

अधा\दाय दाय य ग य पु!वw प्राक्षितापु दिदाता 0 ।

%ता %4मक्षिपुता न हा म घ य गस्य%3नको||३४||

The Conjunctions like the Ardhodaya which have been explained earlier, are not worth even one-hundredth part of the Mahamaghi Conjunction, O Saunaka. [34]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्व्य 4सक्षि4हाता य 4क्षिXता य
वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनऋक्षिषोसव4 दा

श्री द्ध न ष्ठ नस्य वश्यकोता"व्र्याता को ता"न4 न म षोट्पुश्च %त्तम ऽध्य य0 ||५६||

Thus ends the Fifty-sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Relating the Imperative Necessity for performing Sraddha."

सप्तपुञ्च %त्तम ऽध्य य0

Fifty-seventh Chapter

GloryofArdhodaya Conjunction

जHक्षिमक्षिनरुव ;

अता0 पुरो4 प्रावक्ष्य क्षिम रोहास्य 4पुरोम द्भुभ ताम ।

एता क्षिहा य ग 0 कोक्षिथता 0 पु क्षिपुष्ठ ऽऽश्व सको रोको 0 ॥१॥

Jaimini said: Hereafter I shall speak abouta supremelywonderful secret: these Conjunctions are verily said to bring about comfort for the most wicked people. [1]

दा0 खन क्षि;रोलाब्धा 4यत्त थw व य ग एव व ।

तादाव ता क्षिहा मन्यन्ता पु क्षिपुष्ठ 0 पु पुन %नम ॥२॥

That holy bathing place or that Conjuctionwhich is available with difficulty and after a long time that alone indeed those most wicked people consider as the destroyer of sins. [2]

प्रावता"को 0 सस4ताB स्ता न म च्यन्ता क्षिहा क्षिवष्णे न ।

धा र्मिमको णे 4 क्षिहा क्षिवश्व सस्तात्क्षे त्र क्षिनत्यम व क्षिहा ॥३॥

Those people proceed towards transmigration and surely are not freed by Lord Visnu. For, only the virtuous ones verily always have faith indeed in that sacred plae. [3]

अष्ट3%ता क्षिन वषो "क्षिणे को मभ ग षो ला लास0 ।

कोण्ड न "म मक्षि न0 पु!व wम क्षिहाता0 स्वग"व श्यय ॥४॥

क्षिXजकोम क्षि"णे सन्त्यज्य ताय रो म दिदाव क्षिन%म ।

पुश्च त्त पुमपु गम्य तादाव क्षे त्रमास ॥५॥

गत्व सम रो ध्य जगत्पुसिंता दा रुस्वरूक्षिपुणेम ।

क्षिनर्मिवण्णेम नस0स्ता त्व पुरो 4गक्षितामपु गता0 ।।६।।

Formerly a sage by name Kandu, eagerly longing for sensual gratification, being infatuated by a celestial prostitute, gave up the duties of a Brahmin and enjoyed with her day and night for eight hundred years. Afterwards, having got repentance, he went only to that excellent sacred place, worshipped the Lord of the World who has taken the Wooden Form (Lord Jagannatha), and praying to Him with a sorrowful mind, reached the supreme state. [4-6]

स्कोन्दा0पु रो महा दाव 4पुप्राच्छ क्षिवनय क्षिन्वता0।

पु रुषो त्तमक्षेत्र स्य रोहास्य 4पुरोम4वदा॥७॥

Formerly Lord Skanda asked Lord Mahadeva (Siva) with humility: "Pray, tell about the supreme secret of the sacred place Purusottama. [7]

न ज्ञा ता4य न को न क्षिपु ;रो व स्थ वरो ऽक्षिपु व ।

त्वमव भगवन %म्भ व क्षित्स ताता क्षे त्रम त्तमम ॥८॥

That is not known to anybody whatsoever, among the moving or the non-moving beings. O Lord Sambhu (Siva)! Thou alone knowest about that excellent sacred place. [8]

बाहुधा तात्रगत्व क्षिपु स ङ्ग पु ङ्ग 4नयत्फलाम ।

लाभता ;कोHदिदावस 4सक्षि वता वदाम क्षिपुता0॥९॥

Even after going to a place repeatedly the result which is not obtained completely in all aspects, one who resorts to that sacred place even for a single day gets that pray, tell me about it, O Father! [9]

सव"पु पुक्षेय0 पु 4स 4भवता को ला कोला3 कोथम ।

प्रा य% दा0 क्षिखता मत्य 0" प्रा कोBता0H पु पुसञ्चय0H ||१०||

कोथ 4न सक्षि खनस्ता स्य0 सकोBता कोम न" सञ्चय ता ।।११.१ ।।

How will there be thedestruction of allsins of men in the Kali Age? Mostly the mortals are distressed by the natural heaps of sins. How indeed can they be happy by acquisition of the result of an act just once ? [10-11.1]

एव4ब्र!क्षिहा महा दाव कोम "यता स्य दान त्तमम ।।११.२।।

यन न क्षिष्ठताम त्र णे सव"पु पुक्षेय भव ता ।

य क्षिहा कोक्षिश्चदापु य ऽक्षिस्ता तान्म वदा सक्षि नक्षिश्चताम ।।१२।।

Thus, pray, tell, O Lord Mahadeva, aboutthat actionwhich would be incomparably excellent, and which just having been performed, there will be the destruction of all sins. Whatever means is verily there, tell me about that most assuredly." [11.2-12]

श्री महा दाव उव ;

%Bणे वत्स प्रावक्षे क्षिम सव"पु पुभय पुहाम ।

स्वग पु"वग"दा 4पु ण्य 4सवको" मफलाप्रादाम ।।१३।

सव"म ङ्गल्यजनन4दा0 खदाग "क्षिवन %नम ।

स3ख्यस3भ ग्यसम्पुक्षित्तधानसम्पुक्षित्तवधा"नम ।

आयव क्षिB"द्धकोरो पु य 4मय यता सक्षि वक्षिनक्षिश्चताम ।।१४।।

Lord Mahadeva said: Listen, O my dear son! I shall speak about that which removes all sins and fears, is the bestower of heaven and Liberation, is auspicious, grants the enjoyment of all desires, generates all welfare, destroys sorrow and difficulty, augments happines, attainment of good fortune, and abundance of wealth, which is the means of increasing the life-span and which has been well determined by Me. [13-14]

म घ इन्दाक्षेय पु ता व रो ऽको> श्रीवणे यदिदा ।

अधा\दाय0 स क्षिवज्ञाय 0 सहास्र को"ग्रहा0H सम0 ।। १५ ।।

In the month ofMagha, onthenew-moon day, ifthere is the Vyatipata Yoga (an astronomical Conjunction), and it is Sunday, and there is the

Conjunction of the Sravană star, that should be known as Ardhodaya Conjunction, which is equal to a thousand solar eclipses. [15]

दिदाववाH0 %स्ता ऽय4न;रो त्र3 कोदा ;न ।

न न्य0पु ण्यताम0 को ला य ऽधा\दायसम भवता ।।१६।।

The Conjunction during the day alone is commended, and never at night. There is no other most auspicious time which is equal to Ardhodaya. [16]

ता वदा गजक्षि"न्ता पु पु क्षिनसबा हूक्षिनमहा न्त्यक्षिपु।

य वदाधादाय नHक्षितासव"पु पु पुन दान0।।१७।।

Sins which are very numerous and even the great ones, roar so long as the Ardhodaya which destroys all sins has not come. [17]

अभ!ता को लाकोBता य वHप्रा कोBता0 पु पुसञ्चय0 ।

अधाwहारोत्यता0प्रा हुय\गमधा\दाय 4बा धा 0।।१८ ।।

It removes half (Ardha) of whatever natural accumulation of sins verily produced by time has taken place; that is why the wise have called it 'Ardhodaya Yoga (Conjunction)'. [18]

अधाÆदाय महा य ग मक्षि नदाव ताय क्षि;ता ।

पु पु न्धाको रो न्म च्यन्ता भवय र्मि वमला नरो 0 ।। १९।।

During the great Conjunction Ardhodaya which is solicited by sages and gods, men are freed from the darkness of sins and become pure. [19]

अधा\दाय महा पु ण्य सवwगङ्ग सम4जलाम ।

यता दिकोक्षिञ्चता को रुता दा न 4ता न4मरु सक्षिम्मताम ।।२०।।

During the very auspicious Ardhodaya Conjunction, all water becomes equal to Ganga water and whatever charity one gives, that gift becomes as big as the Meru Mountain. [20]

तादा दा न क्षिन दाय क्षिनभ!दा नप्राभBता क्षिन ;।

पु पुक्षेय र्मिथक्षिभमत्"य0" स्वग दि"दाफलाको 4क्षेय ।। २१।।

At that time gifts like gift of land, etc. should be given by men who seek destruction of sins, with desire for fruits like heaven, etc. [21]

ता ला पु रुषोदास्तात्र सदा क्षि%वपु रो4 व्रज ता ।

क्षिहारोण्यगभदा" मत्य\ गभव" स 4न ; प्रो य ता ।

ग सहास्रप्रादा मत्य0" सहास्र क्षेपुदा 4व्रजता ।।२२।

One who gives away on that occasion gifts of gold, etc. equal to one's weight goes to the realm of Lord Sadasiva (Siva). The man who makes gift of vessel containing gold inside will not have to stay in the womb again (will not have rebirth). The man who gives the gift of a thousand cows will attain the state of Indra (Ruler of heaven). [22]

एवम दा क्षिन दा न क्षिन कोBत्व सम्यग क्षिवधा नता0 ।

मच् यता सवपु" पु भ्य0 स नरो0 सख मधा ता ।।२३।।

By making gifts likethesepropерlyin accordance withthe procedure laid down, that man isfreedfromallsins andattains happiness. [23]

स्कोन्दा उव ;

प्रा य% क्षिहा कोला3 मत्य "मन्दाभ ग्यरोमाहाश्व

अ%क्तं भ!क्षिमदा न दा3 मच् यन्ता ता कोथ 4नरो 0 ।।२४।।

Lord Skanda said: O Lord Maheswara (Siva) ! Mostly indeed in the Kali Age men have very little fortune and are not capable of giving gift of land, etc. How can those men be liberated ? [24]

ता ला पु रुषोदा न न भ!क्षिमदा न न यता फलाम ।

क्षिहारोण्यगभदा" न न ग सहास्र णे यता फलाम ।।२५।।

एता षो 4 पु ण्यफलादा 4सव"दा नश्च %ङ्कोरो ।

अन य सन यद्यक्षिस्ता ता न 4कोथयस्व म ||२६||

Whatever is the fruit of the gift of gold equal to one's weight and of the gift of land, whatever is the fruit of giving a vessel containing gold or of giving a thousand cows- if there is anything considered as 'gift of everything' which gives the meritorious result of all these easily, O Lord Sankara (Siva), pray, tell me about that gift. [25-26]

ईश्वरो उव ;

%Bणे वत्स महा दा न4तात्र क्षितापु ण्यदाम ।

सव>षो श्वHव दा न न 4यता पु ण्यफलादा यकोम ।

वक्षे म्यहा 4महा दा न 4ननणे 4पु पुभय पुहाम ।।२७।।

Lord Iswara (Siva) said Listen, O dearson, in that context I shall speak about that gift which is a great secret, which bestows extraordinary religious merit and grants verily the religious merit of all gifts, which is the 'Great Gift', which is the destroyer of sins and fears of men. [27]

;ता0 षोक्षिष्टपुला 4को 4स्यममत्र 4तात्र को रोयता ।

;त्व टिंरो%त्पुला4 व क्षिपु पुला4क्षिव%क्षि4तामव व ||२८||

For that, one should getdonea vesselof bronze ofsixty-four Palas (a measure of weight), or fortyPalas oreven twenty Palas.[28]

क्षिनधा य पु यस 4तात्र पुद्मष्टदाला 4क्षिलाखता ।

पुद्मस्य कोर्मिणेको य न्ता कोषो"म त्र 4सव णे"कोम ।।२९।।

तादाभ व ; हा धा wव तादाधा wव क्षिपु प्राक्षिक्षेपु ता ।

स्ना त्व तात्र क्षिवधा न न यथ क्षिब्राध्यस्ता0 ||३०||

मन्त्र णे न न हा वत्स स्ना न 4को य "दाताक्षिन्द्रौता0 ।

सव"स धा रोणे4मन्त्र 4ग पुन य 4पुरो4 मम ।। ३१ ।।

ॐको रो4 को मबा ज 4व क्षिवको रोश्च ताता0 पुरोम ।

पु रुषो4ता ताता0 पुश्च न्नामस ऽन्ता प्राकोल्पुयता ।।३२।।

Keeping porridge made of milk in that, one should draw a lotus of eight petals. And in the pericarp of the lotus he should place gold measuring one karsa (1/4 pala), or for lack of that, just half of that, or even further half of that (one-fourth). He should have bath on that occasion as per rule and according to procedure laid down. Bath should be had, O dear son, with this mantra, without any lassitude: My mantra which is common for all is the best and is required to be kept secret. This is : the syllable 'Om' or the seed of the mantra (Klim) and thereafter the syllable 'vi' and after that he should place 'purusa' inside, before 'Namah'. [29-32]

सव"क्षिसक्षिद्धकोरो4 पु ण्य 4म क्षेदा 4पु पुन %नम ।

% द्ध न 4पुरोम 4% द्ध 4य क्षिगन 4य गदा 4%भ म ।।३३।।

This is the bestower of all success, is holy, the granter of Liberation and destroyer of sins. It is exceedingly purest of all pure things; it is the bestower of union with the Supreme Being for the Yoga-practitioners, and is auspicious. [33]

क्षिपुताn4श्च तापु"व द्ध म न जला ता थ"यत्नता0 ।

धाींताव स 0 %क्षि ;भ!"त्व सय! य" क्षिनव दाय ता ।।३४।।

त्रय मय नमस्ता भ्य 4दाव दाव दिदाव कोरो ।

पु रो कोBता4; यता पु ण्य4ताता पु ण्य 4; क्षेय4को रु ।। ३५।।

Coming out of water, the wise one should offer libations to the ancestors carefully. Putting on washed clothes and becoming pure, he should respectfully offer water to the Sun-god, saying, "O Embodiment of the three Vedas ! Salutations unto Thee, O Lord of the gods, O Sun-God, O Maker of the day! Whatever religious merit has been acquired by me previously, pray, make that religious merit undiminishing. [34-35]

कोBत्व तात्तण्ड ला0H % भ0Hपुदा मष्टदाला4% भम ।

अमताB4स्थ पुयत्त त्र ब्रह्मक्षिवष्णे क्षि%व त्मकोम ।।३६।।

Making that auspicious eight-petalled lotus with white rice-grains, there the nectar (the vessel with milk-porridge) should be placed as the form of Lord Brahma, Lord Visnu and Lord Siva. [36]

ता षो 4प्रा क्षिताकोरो थ "य श्व ताम ल्य0H स% भन0H ।

वस्त्री दिदाक्षिभरोलाङ्कोBत्य ब्र ह्मणे य क्षिनवदा यता ॥३७॥

सद्भुवत्तB स% न्ता य क्षिवक्षिधाज्ञा य को - क्षिम्बान ।

पु ष्पुगन्धारोHलाङ्कोBत्य दाव मता त्वय मयम ॥३८॥

सव णे"पु यसपु त्र 4यस्म दाता त्रय मयम ।

आवय स्ता रोको4यस्म दा गBहा णेत्व4क्षिXज त्तम ।। ३९।।

For bringing about their pleasure, he should decorate it with very beautiful white garlands and clothes, etc, and this Deity in the form of the vessel containing the porridge of excellent colour should be offered to a Brahmin who should be having good conduct, very calm, knowing the rules and

should be a householder. After adorning him with flowers and sandal, it should be offered to him.

saying, "Pray, Thou accept this vessel, since it is the Embodiment of the Three Deities, and as it is the Saviour of both of us, O excellent Brahmin ! [37-39]

दा नHस्ता थ स्तापु क्षिभश्चयता कोBता4सको Bता 4मय ।

तात्पु ण्यफलासक्षि4सक्षिद्धसस पु4!णेwतादास्ता म ||४०||

Whatever good deeds have been done by me through charities, bathing in holy bathing places, and austerities, may all that be completely full of successful attainment of the fruits of those meritorious deeds for me!" [40]

इदा4दात्त्व महा दा न 4ताता0सप्रा4 थ"यदा क्षिXजम ।

मन्त्र णे न न ग ङ्ग य सम्यग को ग्रम नस0 ।।४१।।

पु क्षिष्टमधा बाला रो ग्यसम्पुदा यष् यवधान"म ।

त्रय मय क्षिXज0 स क्षे दा ब्र!क्षिहाम पु ण्यवधान"म ।।४२।।

After giving this Great Gift, then he should excellently entreat the Brahmin with this mantra, with one-pointed mind, O Son of Ganga (Skanda) ! : "A Brahmin is directly the embodiment of the three Vedas. Pray, tell for me the blessing which would be the augmenter of nourishment, intelligence, strength, health, wealth and life-span, and the granter of increase in religious merit." [41-42]

सम्यक्षिगत्थ4 कोBता4यन तास्य पु ण्यफला 4%Bणे ।।४३।।

Hear about the fruit of the religious merit for one by whom it has thus been excellently performed. [43]

सव णे"मक्षिणेरोत्र ढ्यं 4पुश्च %त्को टि-क्षिवस्ताBता म ।

समद्रौ म खला 4पुBर्थ्यव` सम्यग्दात्त्व ; यत्फलाम ।

तात्फला4लाभता मत्य0" कोBत्व दा नममत्रकोम ।।४४ ।।

Whatever is the fruit of giving excellently the earth containing gold, pearls and gems, spreading to fifty-crore. yojanas and girdled by the Sea, that fruit a man gets by making gift of the vessel. [44]

एव4 य0 को रुता दा नमधा\दायमहा क्षिताथ3 ।

सव न" को म नव प्रो क्षिता को र्मित्तको य न स%4य0 ।।४५ ।।

One who doescharity thus on thegreat day of Ardhodaya, attains all his desires, O Kartikeya, there is nodoubt about it. [45]

ग ;मम" ताभसिं!म व दाद्य दाधा\दाय नरो0 ।

तादाभ व यथ %क्त्य य दादा क्षिता वसन् धारो म ।

स ;क्रवता भवक्षिता प्रास दा न्मम षोण्मख ||४६ ।।

The man who during Ardhodaya would giftland just enough for 100 cows, one bull and the calves, or for lack of that who gives land as per his capacity, becomes an emperor by My grace, O six-faced one (Kartikeya) ! [46]

अधा\दाय ग 4बाहुदाग् धादा ग्ध्रु`

सवत्सवस्त्री श्च यथ त्तंदाक्षिक्षेणे म ।

अलाङ्कोBता य क्षिXजपु ङ्गव

दात्त्वHक्षिता ला को4 मम पु पुवक्षं।

By giving during Ardhodayaa cow whichyieldsmuch milk, with calf and properly clothed, and monetary gifts as prescribed, to an eminent Brahmin making him adorned, heattains to My realm,becoming free from sin. [47]

अधा गक्षिताता नन्य न वश्4य न दिदोश्यमदाद्ध

क्षितालापु त्र दिदादा न दाद्यस्Hता न द्धरोक्षिता सङ्को- ता ॥१४८॥

By gifts of vessel of sesame, etc. intending them tobe forthe sake of other members of the lineage who have fallen down into lower births and are difficult to be saved, one saves themfrom their critical condition. [48]

अधा\दाय भ!क्षिमसव णे"वस्त्री

ग धा न्यदा ता क्षिXजपु ङ्गव य ।

अजत्वक्षिमन्द्रौत्वमन मयत्व4

महा पुक्षितात्व4लाभता मन ष्य0 ।।४९।।

A man who gives away land, gold, clothes, cows, and grains to an eminent Brahmin at the time of Ardhodaya, attains the state of Lord Brahma, state of Lord Indra, state of freedom from diseases, and kingship. [49]

दा न न्यन्य क्षिनसव क्षि"णेदाद्य दाधा\दाय नरो0।

क्षिपुताBन दि श्यय त्त4तादाक्षेयफला4लाभ ता ॥५०॥

A man should give all other charities during Ardhodaya whatever gift is given for the sake of ancestors, that gets undiminishing fruit. [50]

श्री द्धमधा\दाय को य "ता क्षिपुण्डदा नश्च तापु"णेम ।

गय य मव यत्पु ण्य4तात्पु ण्य4लाभता नरो0।।५१ ।।

One should perform Sraddha during Ardhodaya and also offering of Pinda (sacred rice balls) and libations : whatever is the religious merit obtained verily in Gaya, that religious merit a man gets by this, [51]

य को क्षि;ता सको Bतास्य स्य प्रा ताभता! 0 स्वकोमक्षि"भ0।

स्वग"ता य क्षिन्ता ग ङ्ग य तात्र दि श्य प्रादा नता0।।५२॥

Whosoever ancestors of that virtuous man have become ghosts because of their own deeds, they go to heaven because of the gifts made by him for their sake on that occasion, O Son of Ganga. [52]

गङ्ग स गरोय मध्"य गङ्ग यमन य स्ताथ ।

दाव नद्य श्च गङ्ग य 4प्राभ स पु ष्कोरो ताथ ।।५३॥

व रो णेस्य श्च यत्पु ण्य 4पु ण्यक्षे त्र ताथवH ; ।

दा नमधा\दाय दात्त्व तात्पु ण्य 4लाभता नरो0 ।।५४।।

Whatever is the religious merit obtained within the place of meeting of the Gangå river and the Sea, or between the rivers the Ganga and the Yamuna, or on the bank of the divine river Ganga, or in the sacred places Prabhasa and Puskara, or in Varanasi, or in any other holy place likewise indeed, by giving gift during Ardhodaya a man gets that religious merit. [53-54]

अधा\दाय नरो0स्ना त्व सवता"त्या4लाभ ता ।

पु ण्यता थङ्गा स्ना त्व नरो म क्षेपुदा 4व्रजता ।। ५५।।

By having bath during Ardhodaya, a man gets the fruits of all holy bathing places, and by bathing in the water of a holy bathing place, man attains the state of Liberation. [55]

एषो स धा रोणे0 प्रा क्तं0 सव"त्र य ग उत्तम0 ।

क्षिव% षो4ता प्रावक्ष्य क्षिम यता पुBष्ट ऽहा 4त्वय नघ ।।५६ ॥

कोस्य प्यता न्नाकोक्षिथता 4पु रो यXदा ग क्षिपुताम ।।५७१ ।।

This is the general Ardhodaya Conjunction, which has been told to you, which is excellent everywhere. I shall speak to you about the special one about which I was asked by you, O sinless one! This has not been told to anyone previously, and that has also been concealed inside the Veda. [56-57.1]

अधा\दाय यदा य ग भव ज्ज्ञा त्व नरो त्तम0 ।।५७२।।

आढ्यं व क्षिपु दाटिरोद्रौ व क्षिवत्त% ठ्यश्च दा नता म ।

सन्त्यज्य हाषो"सय4त्नांक्षित्तं श्री पु रुषो त्तम ॥५८॥

कोBत्व प्रायत्नता गच्छ ता क्षे त्र 4श्री पु रुषो त्तमम ।

यस्य सकी4ा"न दाव ला यता पु पुसञ्चय0।। ५९ ।।

When the Ardhodaya Conjunction falls, coming to know about it, the excellent man, whether rich or poor, should give up dishonesty about his ability to spend money and feeling of scarcity, and being filled with joy, should have devotion to the Lord Sri Purusottama (Supreme Being Lord Jagannatha), and with care he should go to the sacred place Sri Purusottama, just by speaking about the glory of which the accumulation of sins is destroyed. [57.2-59]

अधा\दाय महा य गस्तात्क्षेत्र 4पु वन त्तमम ।

दा रुव्र्या ज4पुरो4ब्रह्मत्रय4तात्रHव सक्षि4स्थताम ।। ६०।।

Ardhodaya which is the Great Conjunction, that sacred place which is excellently holy, and Supreme Brahman in the Wooden Guise- the Triad is available together there alone. [60] 2)

न ता0 पुरोतारो य ग मय ज्ञा ता ऽक्षिस्ता वत्सको।

पु रो कोल्पु हा य 4य ग यग ता यऽ>भवता दिकोला ।।६१।।

There is no Conjunction known to Me which is higher than this, O dear son. In the previous Kalpa verily this Conjunction had occurred in the fourth Age (Kali Age), so it is said. [61]

तादा पुBर्थ्यव गता ला को दाव 0 सक्षि4सद्धयस्ताथ ।

पु ता लास्थ श्च भ जग 0 सव "एकोत्र सक्षि4स्थता 0 ।

तादा व Hक्षे त्रवरो4जग्मम दा " भक्त्य ; सय4 ता 0।।६२।।

At that time the people of the earth, the gods, the Siddhas (Perfected beings), those staying in Patala, and the Serpents, all came together, and indeed they went to that best sacred place joyfully and with devotion. [62]

तात्र स्ना त्व जगन्ना थ4दा रुब्रह्मसन तानम ।

दाष्ट्राB सपु4!जय म दा न क्षिन%क्षित्तंता0॥६३॥

There having bathed, they saw Lord Jagannatha the Eternal Brahman in Wooden Form, worshipped Him and gave gifts according to their capacity. [63]

तादाव सत्य0 सञ्च ता यग धाम"स्वरूपुधाकोB ।

आयषो ऽन्ता ता ता सव>पुरो4 क्षिनव णे"म प्रो य0 ।। ६४।।

Therefore at that time that Kali Age itself became the Satya Age with the own nature and the characteristics of that Age, and at the end of their life-span they would all attain supreme Liberation. [64]

य न य न को म न प्रा थ"यन्ता मत्य "दाव श्च तात्रवH।

ता स्4ता न को म नव प्रो यदा ला" "भ नक्षिपु वत्सको ।।६५।।

Whatever objects of desire men and gods verily cherish there, all those objects of desire they would obtain, even though those may be otherwise difficult to attain, O dear son. [65]

एतात्त्रय णे सय4 ग दाला "भ भ क्षिव पु क्षिपुन म ।

य4प्रा प्यलाभता म क्षित्तंम त्मज्ञा न 4क्षिवन नरो0।। ६६।।

This union of these Three is difficult for the sinners to get on the earth, and by getting that a man attains Liberation even without Self-knowledge. [66]

एताद्रौहास्य4 पुरोम4 पु त्र ता कोक्षिथता4 मय ।

दा% वता रोक्षे त्रस्य म हा त्म्यश्च सग क्षिपुताम ॥६७॥

This is the supreme secret, Oson, which has beentoldto you by Me. This is the glory of the sacred place of the Ten Incarnations of Lord Visnu, which has been kept completely concealed. [67]

इक्षिता श्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड जHक्षिमक्षिनक्ऋक्षिषोसव4 दाऽ धा\दायय गम हा त्म्यको ता"न

न म सप्तश्च %त्तम ऽध्य य0 ॥५७॥

Thus ends the Fifty-seventh Chapter of the Dialogue betweenJaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the "Utkala" Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurána, a compendium of eighty-one thousand verses, entitled "Relating the Glory of the Ardhodaya Conjunction."

अष्टपुश्च %त्तम ऽध्य य0

Fifty-eighth Chapter

Purusottama is Dasavatara Ksetra

स्कोन्दा उव ;

पु रुषो त्तमसज्ञा4 क्षे त्रस्य कोक्षिथता त्वय ।

दा% वता रोसज्ञा4 स्य कोथमता दा वदा ज्ञस ॥१॥

Lord Skanda said: Onlythe name "Purusottama" of the sacred place has been spoken about by Thee. How its name is "Dasavatara" (Ten Incarnations), pray, kindly tellaboutit truly. [1]

श्री महा दाव उव ;

अव्यार्त्तंरूक्षिपुणे वत्स क्षिवष्णे न प्राभक्षिवष्णे न ।

यग य ग ऽवता रो क्षिहा दिक्रयन्ता ला कोपु लान ता ॥२॥

Lord Mahadeva(Siva) said: Forthe protectionofthe world, Incarnations are indeed assumed in every age by the Powerful Lord Visnu who has ultimately the unmanifested Form. [2]

धामस"स्4थ पुन वत्स क्षिनत्य 4न रो यणेस्य वH

स्व कोBता ता0 प्राभवक्षिता रोक्षे य Hधाम%" क्षिखन0 ।।३।।

Establishment of Dharma (Righteousness),O dearson, verily has been ever accepted by Lord Narayana (Visnu); hence He manifests for protection of the Treeof Dharma.[3]

सस4 रो;क्रव्र्याहा!स्य ह्येक्षि;न्त्यमक्षिहामस्य व H।

को वक्षि त्त रूपु 4ताक्षिXष्णे 0 पुरोम 4पुदामव्र्यायम ॥४॥

Who can know that real Form of Lord Visnuwhich is the Supreme Immutable State, who is the Cause of manifestation of this world which is like a wheel, and whose majesty is indeed unthinkable ? [4]

प्राधा नपु रुषो ता ता4ग णेसङ्गक्षिववर्मिजताम ।

क्षिनम"ला 4क्षिनष्कोला 4क्षिवष्णे 0 स्वरूपु 4को ऽन बा ध्यता ।।५।।

Who can conceive of the real nature of Lord Visnu which transcends Pradhana (matter) and Purusa (spirit), which is devoid of attachment to[1] qualities' of Nature, is pure, and iswithout parts ? [5]

एवम्भ!ता ऽक्षिपु भगव न यदा ला कोक्षिससक्षेB

प्राकोBसिंता स्व मक्षिधाष्ठ य सम्भव दा व Hय ग यग ।।६।।

ब्रह्म दा नवता रो न स कोरो क्षिता बाहुधा क्षिवभ0 ।

आद्य ऽवता रो वधा 0 स क्षिXता य ऽहा 4ता पु त्रको ।।७।।

Even though the Lord is like this, yet when with a wishto create the worlds, governing His own Prakriti (Nature) He verily manifests in every Age, He the Omnipotent Lord assumes for Himself in many ways the Incarnations like Lord Brahma. That Lord Brahma is the First Incarnation and I am the Second, O dear son! [6-7]

ताBता यस्ता सनन्दा द्य ग3ताम श्चता थ"को0 ।

इन्द्रौ द्य 0 पुश्चमस्तास्य त्रयसिंत्र%च्च दाव ता 0 ॥८॥

The Third Incarnation isSanandana, etc.2and the Fourth one is Sage Goutama and others. Indra, etc the thirty-three crore gods are His Fifth Incarnation. [8]

1. Sattva, rajas, tamas.

2. Sanandana, Sanaka, Sanatkumara and Sanatana, the four celibate sons of Lord Brahma.

दिकोमत्रबाहुन क्तं न ;ण्ड ला न्ता 4प्रापुश्चकोम ।

तास्यHवक्षिवष्णे रूपु क्षिणे न न्यथ त्व 4क्षिव; रोय ||९||

Where is the need to speak much in this context? All the things of the phenomenal world up to the Candala (the lowest and the most despised man) are the forms of that Lord Visnu alone, and don't you think otherwise. [9]

तात्र क्षिपु ला कोरोक्षे थwय ऽवता रो 0कोBता 0 पु रो ।

मत्स्य द्य दिदार्व्यारूपु व Hपु रो ता कोक्षिथता मय ।।१०।।

Even that being the case, for the sake of protection of the world, whatever chief Ten Incarnations were assumed by Him formerly, like the Divine Fish, etc., which were indeed the Divine Forms, have been told to you by Me previously. [10]

अत्र क्षे त्रवरो वत्स ता स्4ता न प्राको रुता क्षिवभ0 ।

एताक्षिद्ध पुरोम4स्थ न 4दिदार्व्या4भ3मश्चकोर्थ्ययता ।।११।।

In this best sacred place, O dear son, the Omnipotent Lord makes all those; this indeed is called the Chief Abode, which is divine as well as earthly. [11]

मलाग्रतानमता क्षिद्धसक्षिBष्टपु लानसह्4ता0 ।

अत्र वता य"भगव न प्राय त्यन्यत्रको यता"0 ।।१२।।

This verily is the original seat of Creation, Sustenance and Dissolution. Having incarnated here, the Lord goes elsewhere as per need. [12]

क्षिनष्पु द्य कोBत्य4पुBर्थ्यर्व्या क्षिहा पु नरोत्रHव क्षिताष्ठक्षिता ।

अता दा% वता रो णे 4दा%"न द्यस्Hता यता फलाम ।।१३।।

तात्फला4 लाभता मत्य\ दाष्Bट्व श्री पु रुषो त्तमम ।

दा% वता रोसज्ञा स्य कोक्षिथता पु त्र ता मय ।।१४।।

After finishing the work of the earth, He again indeed stays here alone. Therefore, whatever is the fruit obtained by seeing, etc. of the Ten

Incarnations, that fruit a man gets by seeing Lord Sri Purusottama (Jagannatha). Thus its “Dasavatara" (Ten Incarnations) name has been explained to you by Me, O son! [13-14]

अन्यच्च ता वदिदाष्य क्षिम क्षे त्रम हा त्म्यमत्त मम ।

पु रो दिदाता4न को न क्षिपुज्ञा ता 4व य नको नक्षि;ता ।।१५।।

I shall also speak about another excellent glory of the sacred place: this has not been spoken about previously by anybody whatsoever, or known by anybody whatsoever. [15]

रोहास्य4पुरोम 4हा ताता ला को न ग्रहाणे4महाता ।

अन य सन द्धरोणे4पु क्षिपुन 4पु पुकोम"णे म ।।१६।।

This is the supreme secret which is a great favour for the world: without exertion the deliverance of the sinners who have done wicked deeds. [16]

अन दा वत्रसस4 रो ला को न 4मत्यव" क्षिसन म ।

पु पु क्षिनसबा हून्यव पु ण्यस्त्वल्पु यएव;।।१७।।

In this beginningless worldly existence, the sins of the people living on the earth are verily very numerous, but the good deeds are only very little indeed. [17]

य वता कोBता 4पु पुम क्षिभक्षिस्त्रीक्षिवधा4क्षिवषोयप् सक्षि भ0।

तात्रमध्य एकोमवक्षिनरोय य पुकोल्पुता ।।१८।।

Whatever three-fold sin' is committed by these people having desire for sense-objects, of that, even a single one is sufficient for taking to hell. [18]

अन्यता सवwको!-रूपु4क्षिताष्ठत्यव क्रम गताम ।

नरोको न्ता पु नय\सिंनको क्षित्सता 4य क्षिता म नव0 ।।१९।।

3. Committed through body, speech and mind.

All the others remain in the form of a heap, coming serially. At the end of dwelling in hell, the man again goes to a vile birth. [19]

मत्य\ व क्षिपुयदा पु त्र ज यता दा0 क्षिखता भव ता ।

दाटिरोद्रौ0 कोBपुणे रो ग भव द्धम0"पु॥रे०॥4ख

And, O son, when he is born even as a human being, he is distressed, and being averse to righteousness, becomes poor, miserable, and diseased. [20]

पु पु क्षिन ; पु न0 को य "दाव%0पु पुकोBन्नारो0 ।

पु पु त्म को रुता पु पु4 पु ण्य त्म पु ण्यम व ; ।। २१ ।।

पु ण्य त्मन ऽक्षिपु ; भव ता प्रासङ्ग ता कोला षो ज"नम ।

य वता ऽक्षिपु क्षिनमषो 4स्ता पु पुमक्षि भनB"क्षिभ0 कोBताम ।।२२।

ता वXषो"सहास्र क्षिणे क्षिनरोय दा0 खभ ़क्षिगन0 ।।२३१।।

The sinful man, being unrestrained, again commits further sins. The sinner does sinful deeds and a virtuous man virtuous deeds alone. Even by a virtuous man also, influenced by the occasion, there is acquisition of sin. And, for as many moments sin is committed by these men, for so many thousands of years, they undergo suffering in hell. [21-23.1]

एव4सस4 रोबान्धाऽ क्षिस्मन प्रा य%0 पु पुको टिरोणे0 ।। २३.२।।

क्षेमन्ता न ; पु पु क्षिन प्रा यक्षिश्चत्तन % क्षिधाता म ।

दा0 ख सहा मत्यला" को न ला 4पु पुस्य % धान ||२४||

दाहा त्य ग4क्षिवन %क्षि द्धन" महा पु ताकोस्य व H।

एवम ला क्य भगव न कोBपु ला0 पु पुको टिरोणे0 ।। २५ ।।

इदा 4क्षे त्र 4ससज "दा3 स्वमर्मि!तासदा%B 4क्षिवभ0 ।

यग पुता सवपु" पु न 4महा पु ताकोसक्षिङ्गन म ।।२६।।

अपु त्रमक्षिलान को टिरोपु पु न 4मक्षिय य नरो0 ।

अन य सन स%4 क्षिद्धम हाता पु पुकोBता॥म0 ||२७

Thus, in this bondage of worldly existence the sinners mostly remain and are not able to eradicate their sins through expiation. This mortal world has unbearable suffering, and is not adequate for eradication of sin. Except through giving up the body there can be verily no way of removal of the great sin. Seeing thus, the Omnipotent Lord who is compassionate to the sinner, in the beginning created this sacred place which is like His own Form, with the idea, "This is for the man who is the greatest sinner and

desires the destruction, easily through Me, of all his sins simultaneously, which are committed by those people who are associated with the great sins, the sins which make one unworthy and defiled." [23.2-27]

इक्षिताश्री स्को न्दा महा पु रो णे एको % क्षितास हास्त्र्य 4सक्षि4हाता य 4क्षिXता य

वHष्णेवखण्ड न्ताग"ता त्कोलाखण्ड पु रुषो त्तमक्षेत्र म हा त्म्य जHक्षिमक्षिनक्रृक्षिषोसव4 दा

पु रुषो त्तमक्षेत्र स्य दा% वता रोक्षेत्र न स्रे प्राक्षिसक्षिद्धको रोणेवणे"न4

न म ष्टपुश्च %त्तम ऽध्य य0 ।। ५८ ।।

Thus ends the Fifty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two pertaining to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of the Reason for Renown of Purusottama Ksetra by the Name 'the Sacred Place of the Ten Incarnations"."

ऊनषोक्षिष्टताम ऽध्य य0

Fifty-ninth Chapter

Special Observance Pleasing to Lord Jagannatha

श्री महा दाव उव ;

श्रीद्धय भक्षित्तंय ग न श्री त्व % स्त्री थ"क्षिनश्चयम ।

सङ्4कोल्प्य गच्छ ता ताता क्षे त्र 4ध्य यन श्री पु रुषो त्तमम ।। १ ।।

Lord Mahadeva (Siva) said:Havingheard about the final conclusion of the scriptures, with faith and with devotional disposition, one should resolve and go to that sacred place, contempating on Lord Sri Purusottama (Jagannatha). [1]

दाष्Bट्व प्राणेम्य क्षिवक्षिधावता पु!जक्षियत्व जगद्भुगरु म ।

इता0 प्राभBक्षिता ज ता न 4जक्षिन्मन 4सव"कोमस" ।।२।।

अनन्ता षो सक्षिश्चता न 4पु पु न 4गणेन यषो म ।

यग पुत्क्षेयको म ऽहा 4त्वत्प्रास दा ज्जुन दान" ||३||

व्रता न त्व म;क्षि"यष्य तादा ज्ञा पुय म प्राभ ।

सन्तारो य 4यथरोपु||४||मद्रौ पुरोमश्व

अन ज न क्षिहा म 4दाव ला को न ग्रहाको रोको ।

इक्षिता सप्रा4 र्थय" दाव % 4सङ्कोल्प्य व्रतारो जकोम ॥५॥

गBल्ला य ता पु ण्यम स ता को र्मित्तको दाव सक्षि वता ।

स3रोभ यपुय0 % क्षिलाभ जन0 पुरोम0 % क्षि;0 ||६ ॥

को य ता" क्षित्रसवनस्त्रा नमन्वहा 4स गरो म्भक्षिस ।। ७.१ ।।

After having seen theMaster of theWorld(Jagannatha), bowing down and worshipping in accordance with prescribed procedure, he should pray: "I have the wish for the simultaneous destruction, by Thy grace, of the

countless sins which have been accumulated from all the endless actions done by me being born as different creatures till now, O Lord Janardana (Jagannatha) I shall worship Thee through the Observance; pray, give me command for that, O Lord, such that I cross the ocean of sins, O Supreme Lord! Permit me, O Lord, who art the Doer of favour to the world!" Thus entreating the Lord of gods and making the resolve, he should take up the best Observance in the holy month of Kartika which is resorted to by gods. He should partake of food prepared with cow's milk and rice, and remain supremely pure. Everyday he should take bath at the three junction times (dawn, noon and sunset) in the water of the Sea. [2-7.1]

व दात्रयस्य यत्स रो4 पु रुषोप्राक्षितापु दाकोम ।।७२।।

पु रुषो थ कोहाता यत्"प्रा क्तं4 व दाक्षिवदा व4रोH0 ।

पु रुषो ख्य 4क्षिहा यत्सक्तं!कोल्मषोन %नम ।।८।।

आरो ढा क्षिमच्छता क्षिवष्णे ला को4

क्षिन0श्रीय सकोरोम । ताज्जुपु ता प्रात्यहा

4पुिनवुचोट-ज्ञसे4मक्षिणेतिह्यXता "गो"न ; ।

यXणे"रूपु णे हाटिरोम "खषो पुटिरोवता"ता ।।१०।।

श्रीक्षि तास्मक्षिBतापु रो णे षो क्षिसद्धमष्ट क्षेरो त्मकोम ।

आद्यन्ताय रोक्षिपु जपु ता सक्तं!स्य प्राक्षितामन्त्रकोम ।।११।।

Desirous of Emancipation, he should repeat everyday, O son, the hymn called the Purusasûkta which is the essence of the three Vedas and establishes the Purusa (Supreme Being), which is spoken of by the best among the knowers of the Veda as the sole means for attaining the Purusarthas', is the destroyer of all sins for one who wishes to ascend to the Abode of Lord Visnu which confers Emancipation. It should be enveloped by the eight- lettered mantra (Om Namo Narayanaya) which is the means for Liberation, and in which form of letters Lord Hari (Visnu) remains repeated in the mouths of the devotees. This mantra having the form of eight letters is well-known in the Veda, Smrtis and Puranas. He should also repeat this both at the beginning and at the end of each mantra of the Purusasūkta. [7.2-11]

एवमष्ट त्तरो%ता4 प्रात्यहा4 सक्तं! मत्त मम ।

जपु त्तदान्ता ; पु न0 पु रुषो ख्य 4सम;"यता ।।१२।।

पु रो रुपु; रोHश्च क्षिवत्त% न को रोयता ।

प्रा णेपुण्यन को व ता पु पु भगवदा;न"म ।।१३।

Thus everyday heshould repeat the Purusasukta one hundred eight times and at the end thereof he should again worship Lord Jagannatha who is called the Supreme Being, with the sixteen services, and he should not show any dishonesty with regard to his capacity to spend money. Even offering his own life as a commodity, the sinner should perform the worship of the Lord. [12-13]

तामताB ला कोकोता रो"4 को0 पु पु%मन क्षेम0 ।

दाय ला0 सवकोा"न 4सहृ दा बान्धा0 स एव क्षिहा ।।१४।।

The Lord is the Creatorof the world;except Him,whois able to destroy the sins? He alone is indeed the Merciful, the Friend and the Relative of all people. [14]

कोता "हाता "; ग म ; स एव पुरोम श्वरो0 ।

भ व%द्भु ध्य जगन्ना थ4 ता4वHसपु4!जयच्च य0 ।।१५।।

दिकोमन्यकोमक्षि"भस्तास्य मक्षि त्तंस्तास्य कोरो क्षिस्थता ।

आन षोड्गफला न्यस्य भ3मस्वग दि"दाको4 सख म ।।१६।।

1. The four mainobjects of life, namely, Dharma, Artha, Káma and Moksa.

That Supreme Lord alone is the Creator, the Destroyer and the Protector. For one who verily worships well that Lord of the World (Jagannatha) with purity of mind, what use is there by other actions? Liberation is reading available in his hand. The pleasures of the earth, heaven, etc. become the concomitant fruits for him. [15-16]

तादाग्र वक्षि न सस्4कोBत्य पु यसन यज द्धटिरोम ।

अष्ट क्षेरो णे मन्त्रणे ; ष्ट त्तरोसहास्रकोम ।।१७।।

Consecrating thefire infrontofHim, he should worship Lord Hari (Jagannatha) through milk-porridge, with the eight- lettered mantra one thousand eight times. [17]

ताता दिदान न्ता ; पु नर्मिनत्यकोम स" नता0 ।

पु न0 सपु4!जय व 4नसक्तंषोस्य व H।।१८।।

न न पुहा रोH0 पु!व\क्तंH4पुक्षा 4दादाता ।

व्रता %नन्त्वता दाव ता लास दालाक्षिमक्षिश्रीताम ।।१९।।

Then, again at the end of the day, on conclusion of the daily rituals, he should once more worship the Lord with the Purusasûkta with the various presents as told earlier, and present milk-porridge as the sacred food- offering. And this alone, mixed with Tulasi (basil) leaves, is the partake of during theObservance. [18-19]

म3न ; स्थक्षिण्डला सम् व क्षि;न्ताक्षियत्व जगद्भुग रुम ।

भसिंक्तं को य ता" ब्र ह्मणे षो वH ष्णेव षो क्षिव% षोता0 ॥२०॥

जङ्गम मता!"यस्त्वता क्षिवष्णेवब्रह्मक्षिपुणे0 ।

न ज ता क्षिमर्थ्यय व;न 4पुरोद्रौ हा दिदाकोन्ताथ ।। २१ ।।

He should observe silence, and shouldsleep on the ground, thinking of the Master of the World (Lord Jagannatha). He should have devotion for the Brahmins, and especially for devotees of Lord Visnu, for, they are the moving forms of Lord Visnu whose real form is Brahman (Supreme Reality). He should not speak lie at all, nor also do any harm to others, and the like. [20-21]

सव त्"मन जगन्ना थ भसिंक्तं को य "ता सक्षि नम"ला म ।

यथ %क्त्य पु!जयच्च स टिरोणे भद्रौय सहा ।। २२ ।।

He should, by all his self, haveverypuredevotionto LordJagannatha, and worship Him along with Lord Balabhadra and Goddess Subhadra, according to his ability. [22]

भक्षिक्तंलाभ्य क्षिहा भगव न स सदा भक्तंवत्सला0 ।

सम रो ध्य0 स दाव क्षिहा मम त्पु दाक्षियता क्षिहा स0 ॥२३॥

For, the Lord is alwayskind to the devoteeand isattainable only through devotion. That Lord indeed is to be worshipped well, for He verily is even My Generator. [23]

ब्रह्मणे ऽक्षिपुक्षिपुता वत्स न ताता0 पुरोमक्षिस्ता व H।